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C. FLAMMARION, Astronomer.

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HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

HYPNOTISM, MESMERISM AND THE NEW WITCHCRAFT.

By Charles Dawbarn.

An English work with the above title has been republished in the United States by Appleton, and has made its appearance at one of the libraries of San Francisco. Its somewhat attractive title may possibly win readers for what is really only a collection of shallow and pretentious magazine essays. Its coarse attacks upon Professor Crookes and the other talented leaders of the S. P. R. in England, with its author's sneers at the psychic powers inherent in humanity, have probably been received with deserved silence in the ranks of true science. Such attacks by an unknown man, claiming to be an English surgeon of the name of Hart, are most likely counted by scientists as due either to professional eczema or to the appearance of what may be called the "Hart microbe" which vaccination with common sense renders innocuous.

The object of the work is to demonstrate the shrewdness of its author who proceeds to "expose" a number of most absurd experiments made by Professor Luys at the Charite Hospital in Paris. Fortunately this "exposure" has unwittingly, done the world good service as the details are given with the exactitude that will permit the thoughtful reader to separate the underlying truth and learn its lesson.

The many experiments in hypnotism by the late renowned Professor Charcot had induced Professor Luys to attempt still more interesting forms of investigation. It unfortunately happens that he was merely repeating experiments recorded 30 years before by Professor Buchanan, and securing similar results. For instance, a small sealed tube, containing alcohol, is applied to the skin of the patient who presently exhibits the phases of intoxication. A second tube, containing valerian, produces a most extraordinary result, not, however, recorded by Buchanan, whereby the patient is, for the time-being, transformed into a cat. And so on, ad nauseam.

The shrewd surgeon makes private experiments in his own rooms with several of these hospital patients and immediately proves that a sealed tube containing water is no more entitled to the blue ribbon than one full of alcohol, since the patient gets drunk upon it every time. On the other hand, a tube, really containing alcohol, but supposed by the patient to be "valerian," enables the patient to see "cat" without the usual intervening preparation of "delirium tremens." Experiments of a similar class with magnets, as used by Professor Luys, worked as admirably with mock magnets as with the real ones. In fact, the patient did not once happen to make the mistake of guessing correctly. We need not enter here into the "transfer of sensations" claimed in the hospital, also proved false, for all alike are really but similar phenomena. And we shall carefully avoid acting as arbiter between the French professor and the English surgeon, the plaintiff claiming that the defendant used patients discarded by him as unreliable, which is

indignantly denied by Exposer Hart. The only question of real interest to the reader is as to the nature of the experiments made by both plaintiff and defendant in this case.

Now what are the facts really before us? Here are patients, victims of hysteria in its worst form. We are told, for instance, that "Marvel" was a sad and unhappy being, extremely pathological in his neurotic aptitudes and infirmities, and undoubted hypnotic and hysteric. * * * He was still subject to attacks of lethargy and unconsciousness. * * * He was sleepless, depressed, haggard, and altogether a miserable personality." This Marvel is put to sleep "almost in an instant," and then commences the exhibition. He worships one end of a magnet because he enjoys its blue flames. He is horrified at the other end because its red flames frighten him. He is made drunk by applying a sealed tube of alcohol to his neck. A second patient then clasps hands, and behold, there are two cases instead of one for reformation by the W. C. T. U. Marvel is then allowed to get sober, and a sealed tube of valerian is administered by placing it in contact with his "sterno mastoid." Mr. Hart spoke to the patient. "He cannot answer you," explained Professor Luys, "he is being transformed into a cat, and cats cannot speak." Forthwith there is a most horrible exhibition of a man-cat. These embody the facts recorded, and having been refuted by the surgeon he proceeds to infer and assert, with peculiar and personal logic, "the frauds of clairvoyance, spirit perception, far sight, communication across space, transfer of mental impressions," declaring them "now as ever, for the most part demonstrable frauds." So we accept the facts; we accept the exposure; and we smile at the inference.

These experiments with sealed tubes are interesting, but very babyish to the student of psychometry. Drugs wrapped in paper and placed in the hand of the sensitive were among the very early experiments of Professor Buchanan. And the eminent geologist, Denton, records in his "Soul of Things" many most interesting experiments with specimens of lava and rock and mineral, each carefully wrapped, and like the drugs used by Buchanan, so mingled that even the operator did not know what was in the small package he selected for the experiment. There were features to the experiments in those early days very much more satisfactory than with those either of the French professor or his English exposer. For instance the sensitive was neither led, as by Professor Luys, nor misled as by Surgeon Hart, by remarks made in his presence. And further, since the operator did not himself know what particular specimen of mineral or drug was under investigation, telepathy, if then invented, could not have been used as an explanation of the effect produced on the sensitive. Such experiments are purely psychometric, and therefore as easily made in the family circle as in the wards of a hospital. To find your sensitive, and make your experiment is easy even for Surgeon Hart, and involves no use of hypnotism, nor the risk of injury to the subject, unless

over tasked. Any student will find the primary lessons in Denton's Soul of Things, and can then easily experiment to the demonstration of the existence of the psychometric faculty as normal to man.

The student or investigator will presently discover a breadth to this faculty that will be almost startling. For instance, as an illustration we shall need when we return to the sealed tubes, "exposed" by our author, let him place in the hand of his sensitive a photograph face down, and he will presently have a record of the temperament character, health, and usually of the sex of the original of that picture. The photograph may have been unhandled by the sitter, which should suggest a breadth to manhood outreaching college education and diploma. The investigator can, if he will, test this yet further. Let him place a man of marked character in a circle of cameras, at any reasonable distance. Snap them all at a given signal, and thus have a dozen or fifty negatives showing face and form of the sitter at every possible angle. Tear a piece an inch square from any one of those negatives, or from the printed photo if you prefer, and your own son, daughter or wife, if sensitive will soon prove to you that the man in the center had been casting X rays from his own manhood, out in every direction around him.

While, as I have said, the experiments with the sealed tubes were clouded both by the truth of the Frenchman and the falsehood of the Englishman, quiet home experiments will easily show what would have taken place had both these experimenters remained silent. I have seen a sensitive merely point to a bottle containing a drug, and describe the effects of that drug on the human system by the sensations he was himself experiencing. A medical gentlemen present attested the truth of the description. This might be called "telepathy" or catching the thought from the mind of the doctor, and would equally apply to the experiments with the sealed tubes. The Frenchman believed his sensitive to be unconscious, so not only thought "alcohol" and its effects, but he spoke of them to the audience. We might call it "telepathy" if the patient were really deaf, but consider it as much more likely to be a case of suggested drunkenness. In Mr. Hart's "control-experiments," as he called them we have exactly the same factors to the problem. It is true his sealed tube did not really contain alcohol, but he suggested that it did, so that the simulated drunkenness was the effect of telepathy, if telepathy be ever possible.

The same explanation applies to the experiments with valerian. The patient and the professor were alike ready for the "cat" effect from the tube, and either telepathy or suggestion was the motor. The English surgeon used no valerian, but he carefully applied both telepathy and suggestion, and then cries "fraud" when the expected effect appears.

So far we have had plain sailing. We have seen that hypnotism was unnecessary, save, perhaps, for poor unfortunate hysterics, on whom the learned faculty delight to make their experiments. But in normal life and in normal health the normal psychometric faculty would allow the investigator to remain silent, and yet compel the tube to give up its secret. And this normal sensitiveness is no more rare than what we call the normal talent of a first-class mathematician or prima donna. So leaving the two doctors to their Kilkenny dispute we pass now into a very different investigation of the facts that have occasioned this article.

Professor Denton made his investi-

gations with specimens wrapped beyond possibility of his own recognition yet, he records, that different sensitives, a thousand mile apart, gave practically the same history of a speck of lava, held thus wrapped and unseen. The psychometric explanation is that we have here an exhibition of the "soul power" of the sensitive. Such experiments anyone can make who chooses to follow the example of Professor Denton. But we have on record far grander exhibitions of this power than any such puny experiments. Watch the lad, Andrew Jackson Davis, dictating his wonderful "Nature's Divine Revelations" week after week, and often in the presence of learned scientists. All know that this learned work was normally impossible to the ignorant country lad who had had less than six months' tuition in a district school. Perhaps even more wonderful is the "Arcana of Nature," written by the boy, Hudson Tuttle, which has been translated into foreign languages, and quoted approvingly by professors of science. The power of the soul has apparently no limit save the susceptibility of the mortal brain, but it demands, first of all health of body and of mind if it is to make a worthy expression of its powers. And at all times such expressions will be limited or colored by the physical conditions and surroundings. It is true neither Davis nor Tuttle were investigating alcohol or valerian in sealed tubes, but they dealt with minerals, metals and gasses of the universe and reached out into the soul of Nature and of Man. The truths for which the Frenchman sought were alive and practical to these boys, so long as they could reach out to, and express the "Soul of Things." Medicine is today without science, and knows little of the drug, save of the dose that kills. Like the man before the camera, that drug placed before the sensitive can be made to reveal its inmost secret. But when the world has grown up to that knowledge it will have learned that soul power is superior to the most potent drug. It will stop experimenting with sealed tubes, because it will have learned that Nature has nothing sealed that the search light of the soul cannot examine and reveal.

CHARLES DAWBARN.

San Leandro, Cal.

MIRROR SPEECH.

Some of our readers may remember some remarks in Borderland apropos of the Burton case (April, 1896) on "Mirror Writing." It was suggested that the tendency of automatic writing to present itself backwards might be due, like the same tendency in left-handed children, to the use of the right lobe of the brain, whereas in ordinary normal function we use the left lobe.

In a recent number of the Revue de l'Hypnotisme a case is quoted from a work by Dr. Marcotie, of a little girl of twelve years old who underwent a severe operation in consequence of an abscess on the brain, after which her speech became incomprehensible. She would say, Te-tan-ma; Yen-do sieur-mon chante me; Le qu'il transer-lais-me-vous-lez-vous.

The patient became very angry upon finding herself not understood, and repeated the phrase again and again, with increasing impatience. Finally it occurred to her friends to write down what she said, when they perceived that her speech was singularly reversed, as in a mirror, and that what she had intended to say was, Ma tante; Monsieur Doyen mechant; voulez vous me laisser tranquille.

The trouble lasted five weeks, she eventually recovered.—X.

THE PROBLEM OF A FUTURE LIFE

— AND —

ITS RELATION TO SOCIAL CONDITIONS.

BY B. O. FLOWER.

NUMBER 1.

A belief in a future life has been throughout all ages the most universal and deep-rooted conviction entertained by the race. Its power over the human mind has been exceeded only by man's inherent love of truth, for dear as is the belief in a future life to all noble-minded and loving natures, if it be only a dream sprung from the desire of the heart, only a mirage called up by the despairing cry of love, man does not wish to cherish it. The soul instinctively turns away from that which is false, even though the illusion be as fair as a garden of roses or sweet as the matins of spring. But this universal conviction is grounded and rooted in various cognate facts. It appeals at once to the interior faculties of our being—the intuitional and spiritual apprehension, while by no means ignoring reason.

It is true that there have been periods in the history of nations and civilizations when the immortality of the soul ceased to be desired by dominant elements in society. But this condition has been present only in nations and civilizations which had already passed under the shadow of eclipse. Only when a fatal materialism has first dried up the deeper fountains of the soul, blinded conscience and deadened the finer sensibilities of man's higher nature, has there ever been anything like a general wish or desire that the regal attributes of the soul—reason, judgment, hope, aspiration and love—should vanish forever with the change men call death.

Some confusion exists at times in the minds of people who take superficial views of subjects, owing to the fact that frequently when the dead hand of materialism is pressing the vitals of a civilization, ceremonial religion and empty dogmas are uppermost in society. This condition was present in ancient Greece in the days of Socrates, in Judea in the time of Jesus, in Rome under the Caesars, in Western Europe prior to the Reformation; and professions, extensive ceremonials and the insistence on the observance of the letter by no means indicate the presence of a living faith in a future life and in the reign of justice in the public mind, but rather the reverse. While on the other hand, it is a fact of immense importance to earnest and sincere students that though the decline of a nation or civilization usually has been boldly marked by the ascendancy of an essentially materialistic spirit, the periods of growth and those epochs when nations and civilizations have renewed their youth or taken on new life and vitality, have been strongly characterized by the presence of a living faith in the public conscience, a life-compelling conviction that man lives after death, and that whatsoever one soweth that also shall he reap.

This belief, when it takes on the proportions of a living faith, broadens and dignifies life, lifts man from the level of an animal, which is born, struggles for a few years, and miserably dies, to a being fronting eternity, with the probability of an endless ascent characterized at every step by an ampler life, by the further development of every noble faculty of being, with the capacity for the purest pleasure increased by every onward step. This

higher theory of life makes living something august, and while investing man with awful responsibilities, gives a grandeur and dignity to life which is of incalculable importance to society.

The conflict which is being waged today, though many-sided and vastly greater in importance than any preceding struggle, because the horizon of life is so much enlarged, is essentially the conflict of the ages between opposing theories of life and conduct which may be thus briefly summarized: (1) A soul-shrivelling materialism versus a living faith in a future existence. (2) Might makes right and the enjoyment of self, without regard to the other units, in human society, as the chief end in life, versus the Golden Rule. It will readily be seen how tremendous must be the influence of the broader and higher conception of life when it takes possession of the minds of men and how important is the bearing of this nobler view of existence in the pending struggle which seeks to lift man out of the social anarchy due to injustice, which prevails today.

I do not think that materialism is more prevalent at the present time than at certain other periods in the history of civilization, although there is certainly more scepticism abroad than in other epochs. But it must be remembered that there is a wide gulf between materialism and the spirit of honest and truth-seeking scepticism. The materialism which civilization has to fear does not spring from the march of mind, the discoveries of science, the widening of the human horizon or anything which dignifies and broadens life. The clearing away of the debris from the granite front of truth may frighten the ignorant, as it disturbs the bats and owls which have made homes in the accretions of ages, but for humanity the work which so often passes for destruction is the transforming of a prison of supersaturation and oppression into a temple of delight and growth; and this work which has been accomplished by the searching scientific spirit of our age marks one of the proudest achievements of our time, and it is in no sense an aid to, or an ally of, materialism. That which broadens, elevates and ennobles humanity and gives additional solemnity to life, ever works more potently for the ultimate recognition of spiritual truth. But there is a materialism present today—as it has been present in periods of decline and eclipse of past centuries—which is a menace to civilization. "The materialism of the mart, or the engulfing of the energies and capabilities of life by the physical, which, as Hugo observes, often passes for prosperity and gets the name of growth," and which "philosophers sometimes heedlessly further by inserting in their doctrines the materialism which is in men's consciences. This sinking of man to the level of the human beast is a great calamity. Its first fruit is the turpitude visible at the summit of all professions, the venal judge, the simoniacal priest, the hireling soldier."

If the view of life which dominates the soul so as to be the influencing factor of being be that which regards this life as the be all and end all of existence; if, in other words, it be a view which sinks man's life to a level with

that of the beast, it necessarily exerts a deadly effect upon the higher attributes of nature, and a society dominated by this view soon becomes callous, unjust, sensual and selfish. History is strewn with the ruins of civilizations stricken to death by results which were the natural outcome of this ignoble and death-dealing conception of man's existence. On the other hand, if a nation or a people be so profoundly convinced that life has a noble goal, that death, instead of being a blind alley, is an archway leading to a sphere of life where causes will meet face to face with the results, or where the seeds sown will appear in the ripened fruit under a law of absolute and inexorable justice, life, though freighted with an awe-inspiring responsibility, becomes also something august and sublime. And this conception lifts men to a higher plane of endeavor; it develops the nobler attributes of being; it has been an element strong in the life of nations and civilizations during periods of real growth, and it must supplant the lip service which cloaks sordid and sodden materialism in religion, as well as the cant and hypocrisy which prate of national honor while plundering the taxpayers of a nation and which in the name of democracy grants special privileges by which the millions are compelled to pay tribute to the few.

B. O. FLOWER.



COUNTESS OF CAITHNESS.

The Countess of Caithness (Duchesse De Pomar), recently deceased, was an ardent Spiritualist. Herself a writing medium, she had a great sympathy for mediums, and invited many to visit her in Paris. She spent much time and money, and published books and pamphlets to further the cause she had so much at heart.—Light, April 21, 1894; T. W., Sept. 11, 1896.

BEYOND SAGINAW, ETC.

Editor Light of Truth:

If people could reach new spiritual regions with the bold rapidity with which they emigrate into primeval forests; if they could cut down obstacles to spiritual light and life as bravely as they level pine woods and drain swamps, what a world this would be! So it seems to us short-sighted human creatures. But the best things come slow and with toil of brain or hand to get ready to reach the light. So it may be best as it is.

I used to come up this way among the few settlers until the primeval forest stopped me; now that forest is fading away and farms, villages and towns take its place.

I went up to Reed City, a hundred miles northwest of Saginaw, early in this month, and there met two Sundays an audience of Spiritualists and truth-seekers, not large, but earnest, in the Sanitarium Hall, where my friend, Dr. A. B. Spinney, is opening a

new institution for healing the sick at lower prices than those of the elegant sanitariums where the rich pay for fine surroundings, which even comfortable lovers cannot afford. With him they find comfort, good fare, good books, good nursing, good baths of modern device. He is well and widely known as experienced, and his patients are his friends. He is, and has long been, frankly a Spiritualist, and is familiar in the range of magnetic healing, clairvoyance and homeopathic practice.

Thence I went south to Big Rapids by rail, found a handsome town of six thousand people, and found a man with a genius for teaching.

I. N. Ferris and his gifted wife came there fourteen years ago and opened a school over a store with limited means. With great industry and skill they have worked on, asking no help from any sect or party, controlled by no board of trustees, following their own methods, erecting a building which cost some \$35,000, employing ten teachers, with over 250 students in this summer term and over 600 last winter.

His methods are natural and simple, his spirit and aim the upbuilding of true and high character. His pupils love him as a father or an elder brother. Three days there were of great interest and value to me. I spoke an evening on "International Arbitration" and saw meanwhile the uplifting idea of education, the aim to make the world better is the inspiring aim of one of the best schools I ever visited. It is open to both sexes, and has teachers and others of mature years, who come to renew and advance their studies. Its terms and expenses are moderate.

A SAWMILL ENGINEER.

In a small town among plain people I met a young man, an engineer in a sawmill, who told me how Spiritualism came to him, lifting him out of crude and thoughtless living to pure and clean diet, and to an inspiring idea of being more and doing more, of seeking a higher daily life and giving help to others. He talked with modest simplicity, yet with clearness, and a feeling that he had gained something himself and perhaps helped others somewhat.

The most interesting of our experiences are in meeting man or woman who thinks up and not down and is reaching toward the light within and beyond.

ALMA.

In this pleasant town is a Presbyterian college, well managed within orthodox lines; a splendid sanitarium costing \$300,000, railroads reaching east to Saginaw and far westward.

I go to Milland, a county seat, with a company of good folks, trying to think up, not down, and thence home.

These are but glimpses of my brief experiences "Beyond the Saginaw." Yours truly,

G. B. STEBBINS.

SNAP SHOTS.

Truth, but not might, is right. Oppression is often an effect of obsession.

The skeleton in a man's spiritual closet is the weakness he cannot overcome.

Disobedience to inspiration creates a gulf between man and the spirit spheres.

Partisanship prevents progress, for it is living the past over again to the neglect of the present.

All mediums have a character by which they are gauged as ladies or gentlemen in connection with their medial powers. Without this character their mediumship falls into insignificance, however wonderful.

CORRESPONDENCE

NEWS NOTES.

Maine has organized.

Dr. J. M. Temple is in Chicago.

W. J. Colville has returned to Boston.

W. H. Bach is going to Washington, D. C.

Dr. C. W. Hidden has removed to Boston.

James G. Clark of Pasadena is still very ill.

John Slater is giving tests in San Francisco.

Moses Hull speaks in Buffalo, N. Y., during November.

Fall River, Mass., had Miss Kate Stiles last Sunday.

Eben Cobb has opened meetings at Hollis hall, Boston.

Dr. L. P. Freedman, the Australian healer, is in Boston.

The Harvest Moon festival at Onset, Mass., opens on the 9th.

Edgar W. Emerson was at Lowell, Mass., the last two Sundays.

Dr. Mary J. Wright is ill at the Grace hospital, New Haven, Conn.

Dr. Mills is the leading spirit among the friends at Pleasantville, O.

The Nebraska State association meets at Lincoln Oct. 7. and 8.

Miss E. Ewer of Exeter, N. H., has been speaking at Lawrence, Mass.

The First Society of Horton, Mich., has Mrs. Emily P. Beebe for October.

The Boston Spiritualist temple opens tomorrow with Helen Stuart Richings.

Dr. N. F. Ravlin has withdrawn from the San Francisco Psychic Institute.

Mrs. J. Lindsay has returned to her home, 63 Fourth street, Grand Rapids, Mich.

Fred. Evans has returned to Boston and may be addressed care Banner of Light.

The First Society of Salem, Mass., begins the season with Mrs. Ida P. A. Whitlock.

Mrs. N. L. Pierce holds Sunday evening services at 115 South Paulina street, Chicago.

Rev. E. T. Allen has become a regular contributor of Spiritualistic literature to the press.

The Marcotte family of mediums have located at 2926 Cottage Grove avenue, Chicago.

The Maine state convention was a grand success. Rev. A. J. Weaver was elected its president.

Mrs. M. J. Crilly is at home again—29 Balkan street, Allegheny, Pa.—and ready for medial work.

The fall session of the F. S. S. Lyceum of Brooklyn, N. Y., opens tomorrow at 869 Bedford avenue.

Mrs. Barton delivered a lecture at the Universalist church, Champaign, Ills., recently, on Spiritualism.

The Bangs sisters have returned home for the season. They are located at 3 Elizabeth street, Chicago.

Moses Hull begins his Anderson debate on the 5th. He may be addressed at Anderson, Ind., until the 9th.

Parlor lectures are held by Rabbi S. Weil at 537 Larrabee street, Chicago. Services at 7:30 Sunday evenings.

Morristown, Minn., has organized with Myron Kenney as president, and Mrs. A. E. Chapman as secretary.

Dr. and Mrs. Thorndyke have been holding services at Odd Fellows' temple, Memphis, Tenn., with good results.

Dr. Shermerhorn has organized societies in Newton Falls, Murray City,

Akron, Nelsonville, O. the past two weeks.

Frank Ripley has a four months' engagement with the Harmonial Society of Los Angeles, Cal., beginning tomorrow.

The Arthur Hodges society of Lynn, Mass., has begun its regular Sunday services at 33 Sumner street. Time, 2:30 and 7:30.

Dr. Dean Clarke, the veteran speaker, is in Boston and ready to engage in the eastern states. Address him 56 Bedford avenue.

Mrs. M. A. Brown, having recovered from a severe illness, is ready for engagements. Address 1282 Washington street, suite 2, Boston.

Houston, Tex., has R. H. Kneeshaw as lecturer. After his lectures he solicits subjects from the audience for improvisation and song.

Elkhart, Ind., had Oscar A. Edgerly for September. Genoa, Ill., will have him for November, and Boston in December. October is open.

The Self-Culture association of St. Louis has had as lecturer for the month of September, Prof. W. F. Peck, who has given general satisfaction.

The Ladies' Spiritualistic Industrial society meets Thursday, Oct. 7, 1897, at Dwight hall, Tremont street, Boston.—C. M. Manning, Secretary.

W. G. Goodall writes that Mrs. Georgia Cooley has been at Littleport, Iowa, lecturing and giving tests to interested audiences. She left there for Galesburg, Ill.

George H. Brooks is lecturing before the N. S. S. of Milwaukee. Meetings are held at Ethical hall, 558 Jefferson street. Mary E. Van Horn of 555 Fifth avenue is the secretary.

Miss E. Keenan of 102 Main street, Bradford, Pa., writes that Miss Maggie Waite gave a public seance at the Women's club rooms, Chataqua Place, on the 16th ult. The house was packed.

Mrs. A. E. Sheets finished her summer camp work at North Collins, and is now at her home at Grand Ledge, Mich., where she will rest a season preparatory to taking up her winter labors in the cause of Spiritualism.

The State Spiritualist association of Nebraska will meet in annual session at the Universalist church, H and 12th streets in the city of Lincoln, Oct. 7 and 8, all Spiritualists of the state are urged to be present.—Dr. P. S. George, Secretary.

Mr. Joseph McDonald and Miss Elinor Kennel of Detroit, Mich., were married on the 14th ult., at the home of the bride's father, 400 Congress street. Miss Kennel was a very much sought medium in Detroit. Many guests were present.

Morristown, Minn., has organized a society called the First Progressive Spiritual Association, with the following officers: Myron Kenney, president; S. J. Chapman, vice president; Mrs. Ida Purrrington, treasurer; Mrs. E. A. Chapman, secretary. Dr. Marcotte was the organizer.

Miss Hanson of Cumberland Mills, now stopping in Biddeford, Me., who has received such wonderful manifestations of an unseen power as a psychist, exhibited the same by drawings at York County Exhibition hall on the fair grounds Wednesday, Thursday and Friday last.

For the Marshalltown, Iowa, camp-meeting association the following officers were elected to serve the coming year: Max Hoffman, president; L. Pearl Beeson, corresponding secretary; Duane Bently, recording secretary; H. M. Beeson, treasurer. The corresponding secretary may be addressed at Albia, Iowa.

Mrs. Dr. Hilligos, who has been ministering to the spiritual needs of the

Crescent City friends during the past nine months, returned home to Anderson, Ind., last week. Yellow fever moved her husband to urge her return. Beautiful resolutions were voted in her behalf at parting with the southerners.

The First Spiritual society of Portland, Me., has opened its meetings for the season at Mystic hall. This hall has recently been furnished with new seats and elegant carpet, making it one of the best places for a meeting in the city. The society has engaged for the season Mrs. Edith Nickless of California, lecturer and test medium.

The Portland (Ind.) Spiritualistic Union has elected the following officers for the current year: President, W. S. Gray; first vice president, Sarah J. Brown; second vice president, Harry Shaffer; third vice president, Luther Williams; secretary, Emma A. Gray; treasurer, Susannah A. Gray; lecturer, L. N. Blackledge.

Last Sunday morning G. W. Kates spoke in the Prospect Avenue Spiritualists' temple, Buffalo, N. Y., on the subject of the Young People's Spiritual Institute, an organization which is designed to be to Spiritualism what the Epworth league is to the Methodist Episcopal church or the Y. P. S. C. E. to churches of other denominations.

The Ladies' Independent Aid society, composed of Spiritualists from all the Los Angeles societies, hold very interesting and well attended public meetings at Caledonia Hall, on Wednesday evening of each week, exercises consisting of music, brief addresses and tests or messages. The program is varied occasionally by the answering of questions by Spirit Pierrepont, through his medium, Mrs. Longley (who is president of the society), followed by tests.

Transitions: Dr. J. Luys of Paris, Dr. S. N. Aspinwall of Minneapolis, O. A. Turner of Chicago, Mrs. Eliza White of Stoughton, Mass., Alex. Rodgers, Muskegon, Mich.; L. Kirtland, Long Beach, Cal.; Mrs. A. L. Berry, Smithfield, N. Y.; Mrs. W. A. Emerson, Cedar Falls, Iowa; Solomon Beebe, Spring Arbor, Mich.; Mrs. H. E. Allen, Boston; George Stacy, Montreal; Jacob Ita, Davenport, Iowa; Mrs. C. W. Wheeler, Grand Rapids, Mich.; Miss Jessie Moody, East Boston; Miss Lydia P. Jukes, Onset, Mass.; Amanda Brown, Worcester, Mass.

YOUNG PEOPLE'S SPIRITUAL INSTITUTE.

A movement is waxing progress in the state of New York, to form local Young People's Institutes to finally organize as a national body, that the young and middle aged Spiritualists may be induced and encouraged to take more active interest in the cause of Spiritualism.

The outgrowth of the movement has resulted from much experience in the cause and with the essentials of organization. The plan comprehends much that is practical and is thoroughly perfected.

The system will insure meetings of Institute members without contact with any conflicting interests and will be a great aid to the public cause. Social interests will be conserved and psychic development and exercise will be special features.

I see a notice in the Light of Truth that there is also another movement to form a Y. P. S. A. Before either of us go further let us co-operate if possible. I would like to hear from any one interested and offer my services to help organize this great necessity to the cause of Spiritualism. After September address me at Rochester, N. Y.

G. W. KATES.
248 N. Division street, Buffalo, N. Y.

N. S. A. CONVENTION.

We have been able to secure certificate rates of the Central Passenger association for our annual convention and we trust that the Spiritualists in the western and central states will take advantage of these rates and come to the Washington convention.

These tickets can be secured in the large towns and cities in Ohio, Indiana, Illinois and Michigan—the western boundary being the Mississippi river. Persons coming from the west can secure these tickets at Chicago, St. Louis and Burlington. From the south at Cairo, Cincinnati or any large town on either side of the Ohio river. No certificate rates can be secured west of the Mississippi river.

Will Spiritualists in central, western and southern states take advantage of these rates and come to the great convention? Remember, you pay full fare coming, purchasing a certificate ticket to National Spiritualists' association convention, Washington, D. C. This ticket presented to F. B. Woodbury at the convention will entitle you to return at one-third the regular fare. These tickets can be secured three days before the convention and are good to return on three days after adjournment. Certificates are not transferable, neither can they be sold to scalpers. No refund of fare will be made if persons attending convention fail to secure certificate tickets.

"TRUNK LINE ASSOCIATION."

Pennsylvania! New York! New Jersey! Delaware! Chesapeake and Ohio R. R., Huntington, W. Va., and east thereof. Buffalo, Dunkirk, Salamanca and east thereof. Rates on certificate plan from all roads in this association. F. B. WOODBURY, Secretary.

All mediums are by no means mind readers, but it is yet to be proven that all mind readers—so-called—are not mediums. In any event, mind is spirit perception, the power of the spirit, or ego, to pierce the veil or limitations of matter and to inform itself on what it wishes to know. It may be demonstrated by both incarnated and decarnated minds.—The Medium.

TO EARN CHURCH MONEY.

A Novel and Pleasant Way for the Ladies.

An especial arrangement has been made to carry passengers to the Endeavor Convention in London in 1900, by which all can go up to the limit of the capacity of the steamers. Payments of \$4 per month beginning now will cover the passage money for the round trip, by time passengers are ready to sail.

Steamers land at Southampton, England, where special train is in waiting conveying passengers to London in about an hour and thirty minutes. The handsomely illustrated tour book containing all details of this excursion and other ocean voyages, including Paris Exposition, payable in monthly payments, sent free on application to the Excursion Department of the Postum Cereal Company, Limited, Battle Creek, Mich.

The company sends these beautifully illustrated books to church societies, entirely free of cost or conditions, and pay the ladies a creditable sum for bringing the subject to the favorable attention of friends who ultimately become excursionists. The subject of ocean voyages in reach of all is of so great interest that the work taken up as a church society and to earn money for the cause is of the most pleasant character. Its novelty should bring good returns to the church society first taking it up.

Are you a subscriber for The Light of Truth?

HARDLY EXPLAINED.

It is no uncommon experience to find upon new plates certain images for which there seems no possible explanation, their startling and unaccountable appearance being "wropt in mistry," causing astonishment not unmixed with uncanny feeling. A gentleman made an exposure upon the interior of a friend's house; he was doubtful of the time, and proceeded to develop for under-exposure. To his great surprise the plate developed quickly, and to his greater surprise the image was an interior quite different from that upon which he had exposed. The plate was from a fresh box and could not possibly have had a previous exposure. Another instance of the kind, having quite a sensational and tragic ending, is on record. An exposure was made upon a view having a river in the foreground. The photographer, while developing this peculiar plate, was perfectly astounded by an appearance which he had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed, in the foreground of the picture, the figure of a woman, apparently floating upright in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river at the exact spot where the photograph had been taken. Again, not long since, the daily papers were agitated over the account of a traveling photographer who, upon making an exposure upon the exterior of a reputed haunted house, discovered at one of the windows a portrait of the murdered man through whom the house had gained its evil name. In another case three distinct images, having no connection one with the other, were impressed upon a single film. The plate was exposed upon a garden in the evening—nothing remarkable being seen—but when placed in the developer a man's hat of old-fashioned shape, a child's dress, and a dog were distributed over the image of the garden. Such mysterious images were more common in the days of wet plates than now. A few years back Professor Burton investigated the matter. Upon tracing back the history of the glass he found that it had been used for other films, and that the images which appeared undoubtedly arose from the remains of previous images. The old glass was thus proved to be the source of the ghosts; it only deepened the scientific mystery, while it cleared away the supernatural. The glass traced by Burton had been washed for some weeks, immersed in strong nitric acid, and every means taken to insure chemical cleanliness; yet, in spite of all this, enough energy remained latent to form a developable image upon the new film, whether by chemical or physical force remains to be discovered. A complete solution of the difficulty would probably throw considerable light upon the nature of photographic images in general; at least, it seems to indicate that light is not absolutely essential in the formation of latent images on a sensitive film.—American Journal of Photography.

The Journal of Photography appears to be tossing from one horn of a dilemma to the other. It is difficult to see how a discovery that glass used in new films had been used for old films accounts for the photographing of a drowned woman—unseen by the operator. To destroy coincidence and add weight to the psychometric character of the phenomenon, a woman's body was subsequently actually found at that point.

The Light of Truth at \$1.00 a year is the cheapest paper on earth.

PHENOMENA AT LIMA, O.

During the last two years much interest in Spiritualism has been awakened in Lima, O., many circles formed and a number of mediums developed, among them being a dear friend and neighbor of mine, Mrs. William H. Shaffer, who has developed into an excellent clairvoyant, clairaudient and healing medium. About three years ago my little daughter in spirit life came to me over an Ouija board, saying, "Go to see Mrs. Shaffer," giving the street and number, adding that she wished to talk to me through her. I did so, and found her a charming lady and fine medium for Ouija communication. We have since had the most wonderful tests and communications through the little board. Mrs. Shaffer has given words of comfort and convinced many of the truth of Spiritualism. She has a very fine band to assist her, one of her main controls being her cousin, Maggie Hill Webb, a lovely woman, who always seeks to give cheer and loving advice to all with whom she comes in rapport. The loving advice and words of comfort through her from my own dear guides have been more to me than I can express. She has developed automatic writing and now gives sittings, answering sealed questions through the automatic writings, and gives readings; also through clairvoyant and clairaudient powers, and last, but not least, she has rare healing power, which seems the greatest gift of all, for through her and my guides I have in the last few months been aided most wonderfully, having almost entirely recovered my health. She is now sitting for independent slate writing, and in a short time will be able to sit for the public in that phase. She is an earnest, honest, loving woman and a medium that Spiritualists will be proud to number among their workers.

MRS. C. W. RISLEY.

LITERARY.

Under the title of "The Infidelity of Ecclesiasticism a Menace to American Civilization," Professor William M. Lockwood has just published a stirring brochure of 55 pages. Professor Lockwood takes the unique position that the real infidelity (and consequent crimes against reason and civilization) is contained in the teachings and practices of those who hurl that opprobrium upon the deniers of their claims, and after a most scathing analysis of the hypothesis upon which modern ecclesiasticism is reared he clearly demonstrates the truth of his position.

To those who give ear to the warnings being sent out by the prophets and seers of our day, this pamphlet will be of rare value and utility. Professor Lockwood addresses this most cogent satire to the statesmen, the philosophers and the thinkers of the land, and by a straightforward, scientific and philosophic procedure he has told the story of reason's dethronement in the scheme by which the masters of human ignorance and folly have built up the strongholds of their power which permeates every field of advancement, clogs the wheels of progress and with unparalleled effrontery stigmatizes all who think for themselves and perceive the sham of their pretenses, with the word infidel. This is a bit of writing that ought to be read and pondered by every thinking man, woman and child in the country.

Our own publications: Higher Realms, 25 cents; Psychic World, 25 cents; Psychometric Dictionary, 25 cents; Psychic Studies, by Albert Morton, 25 cents; and New Hymn Sheets, 5 cents each or 25 for \$1, 50 for \$1.50, 100 for \$2. Postage, 40 cents per 100 and proportionately.



ALFRED RUSSEL WALLACE, F. R. S.

PROF. A. R. WALLACE, LL.D., F.R.S.,

CHOICE LITERATURE.

A philosophical Materialist, believed only in matter and force at the outset of his inquiries. After the most careful and painstaking investigation he was compelled to succumb. "The facts beat me," he says in his valuable book on "Miracles and Modern Spiritualism." His brave, outspoken declaration of his knowledge of spirit existence and communion has made him, by his eminence in other fields of science, a veritable tower of strength for Spiritualism.

True pride was shown by Miss Grace Thompson, daughter of Judge W. B. Thompson of St. Louis, recently, when she refused to meet the Prince of Wales because he expressed a desire to make her acquaintance. Miss Thompson is known for her grace and beauty, and happened to be in Hamburg while the prince was there. His hint didn't produce the usual flutter of vain-glory, but caused her to leave the city at once. Like refusing to acknowledge ourself wrong and glorying in it, the boast of having met a prince is also but a false sense of pride. Such a soul as Miss Thompson would be capable of answering a call of distress and feel proud of having relieved a want, rather than acknowledge having her beautiful spirituality overshadowed by a man of the world. Human pride is hard to overcome, but there are some who are blessed with that sweet humility which opens the way for angel guidance, and which makes perfect the mediumship Spiritualism is aiming for.

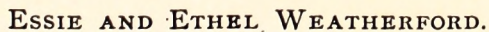
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PSYCHOMETRIC DICTIONARY — book defining the influences perceived by those who are sensitive. Price 25 cents.
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HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
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CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.
WHAT IS SPIRITUALISM?—By John M. Peebles. 15 cents. This is a missionary pamphlet.
BEYOND—H. S. Hubbard — Arena print. 25 cents.
CONVENT OF THE SACRED HEALING — Hudson Tuttle. 50 cents.
CHRISTIAN THEOSOPHY—Dr. J. Dewey. A handbook of New Testament occultism. Price, \$2.
WAYSIDE JOTTINGS — Essays, Sketches, Poems, by Mattie E. Hull. Price, \$1.00.
SWEEP AWAY—A sermon on some of the sins of our lawmakers, by R. Moses Hull. 10c.

THAT FATAL STORY.

I understood the warning and again promised in my mind to destroy the manuscript of that fatal story. But as the sun arose my spirit again became defiant, or proud, I don't know which,

This time I listened to it, as I were, or tried to analyze the feelings or sensations. The attitude of questioning created a vacuum in my soul or solar plexus, and the answer which fitted into it was that the spirit suicide was a sensualist, a criminal and a bigot (selfish and prejudiced), and that he was throwing his condition on me by virtue of control or obsession. The ill feeling denotes sensualism in a spirit, or even a mortal when in rapport,



through sensitiveness or the gift of psychometry. The nervousness betrays criminality in either, and the oppressed feeling in the presence of a spirit or mortal betrays prejudice or selfishness. Now those influences are temporary or permanent, according to our own degree of these evils. If we feel constantly oppressed we may believe we are obsessed by selfish or prejudiced spirits, or one that is bigoted, on the ground of like attracting like. If but temporarily and for short intervals only it proves that the spirit can not find the fundamentals for a permanent stay, though if not sensitive one would not even know of it. But I was very sensitive, and often suffered under a temporary obsession of spirits. I, however, always managed to dissolve it by obedience to spirit law—inspiration from a source beyond the immediate control, and which came to me like an interior illumination—an intuition. But this proved an exceptional case. Not only so far as the obsession was concerned, but in regard to my own nature. I was not naturally stubborn, and especially not in spiritual matters. But

I finally began to fear that he would retain that control and derange my mind. I then began to wonder by what power he held the control. I was not in any evil, or doing anything to attract him. I begged my guide to impress me, but got no reply. I began to feel dubious, despondent and despair-

ARTHUR F. MILTON.

Three weeks ago Mrs. Margaret Smith, a woman of 70 years and the mother of 12 children, was brought from near New Sharon, Ia., by her husband to Dr. Thomen's sanitarium, Mac-o-Chee, at West Liberty, O., for hypnotic treatment. She had overtaxed herself in her efforts to become a Spiritual medium and was possessed with the insane idea that two spirits were constantly battling for control over her—one which influenced her for good and one for evil. She was in a perpetual state of indecision and constantly unsettled. Everything she would say or do she seemed afraid was wrong and the two controlling "spirits" seemed to keep the woman constantly on "net-tles." She would neither sleep nor eat nor take any interest in anything but her own case.

When the woman's husband left for home he broke down and cried and told Dr. Thomen to do all he possibly could for his afflicted wife, adding: "If you do not cure her she must go to an asylum."

Dr. Thomen administered hypnotic treatment and a few days ago Mrs. Smith's mind came back as clear as a bell. She realized the hallucination which had controlled her and was greatly rejoiced over her recovery and return of reason. She wrote to all of her friends and was anxious to get back home and relieve her family of the anxiety they have been enduring on her account.

This morning Dr. Thomen accompanied Mrs. Smith to this city, where she boarded a train for her home in the west, and a happier woman was never seen.

The case is a very peculiar one taken all around.

ESSIE AND ETHEL WEATHER-
FORD.

These little mediums are the daughters of Mrs. Carrie Fuller Weatherford, respectively 10 and 13 years of age. They are trance test mediums, elocutionists and inspirational singers, and have been variously heard in western cities before Spiritual societies.

In the recent association Bucke novel above athy & imens the se is oft bors searc these case And ment Mrs. of B udic miss in v or t case has pos suc sha ly dis ers wh fac ino fir th te

THE MENTAL EVOLUTION OF MAN.

In the section on psychology, at the recent meeting of the British Medical association at Montreal, Dr. K. M. Bucke of London, Ont., presented some novel views in a paper bearing the above title. He said: "So-called telepathy and clairvoyance seem to be specimens of nascent faculties. I place in the same class the phenomena of what is often named Spiritualism. The labors of the Society for Psychical Research have made it to me plain that these phenomena, as notably in the case of W. Stainton Moses, really exist. And I think that a study of the above-mentioned case, together with that of Mrs. Piper and that of Mary J. Fancher of Brooklyn would compel any unprejudiced person to make the same admission. But to me these are not cases in which outside agents are acting on or through a human being, but are cases in which a given human being has faculties which are not commonly possessed. Whether any given faculty, such as one of those now alluded to, shall grow, become common, and finally universal in the race, or wither and disappear, will depend upon the general laws of natural selection, and upon whether the possession of the nascent faculty is advantageous or not to the individual and to the race. But of infinitely more importance than telepathy and so-called Spiritualism (no matter what explanation we give of these, or what their future is destined to be) is the final fact to be here touched upon. This is not superimposed upon self-consciousness, as is that faculty upon simple consciousness, a third and higher form of consciousness is at present making its appearance in our race. This higher form of consciousness, when it appears, occurs, as it must at the full maturity of the individual, at about the age of thirty-five, but almost always between the ages of thirty and forty. There have been occasional cases of it for 2,000 years and it is becoming more and more common. In fact, in all respects, as far as observed, it obeys the laws to which every nascent faculty is subject. Many more or less perfect examples of this new faculty exist in the world today, and it has been my privilege to know personally and to have had the opportunity of studying several men and women who have possessed it. In the course of a few more millenniums there should be born from the present human race a higher type of man possessing this higher consciousness. The new race, as it may well be called, would occupy, as toward us, a position such as that occupied by us toward the simple conscious alatus homo. The advent of this higher, better and happier race would amply justify the long agony of its birth through the countless ages of our past. And it is the first article of my belief, some of the grounds of which I have endeavored to lay before you, that a race is in course of evolution."

IMMORTALITY.

The law of evolution is not limited to action on the physical world alone. It does not cease to operate with the attainment of physical perfection. For man is primarily a spiritual being, and only incidentally and transiently an inhabitant of the physical world. That is a mere phase, rudimental and experimental in its nature. His physical body is an instrument, by means of which, for a time, he is enabled to relate himself to the physical world. Here he does not so much live as begin to learn how to live.—From "After Her Death," by Lillian Whiting.

The Light of Truth, \$1.00 a year.

LILY DALE—HENRY KEENE.

The camp season of 1897 closed with an unprecedentedly happy lovefeast and a large audience. The autumnal tinge on tree and shrub foretokens the coming bloom of frost and snow, and the pensive moods and sweet music of the dying year thrill along the nerves of nature and touch our consciousness with deep sympathy and subdued emotion. The partings of friends, the suspension of social activities and intellectual quickenings, the tender memories that whisper to the silence and beckon from the shaded vistas of the long ago, the realizations of change and probable translations of many who will never repeat the season in the flesh—all make the closing time an epoch of the soul, where the years meet and the treasures of the past and future leave their spiritual offerings. While the glad time enthused many happy hearts, others were suffering with disease and wrenched with pain.

Brother Goetler of St. Louis, Mo., had come a long way to share the spiritual feasts and beautiful Eden of Lily Dale, and from the day of his arrival was prostrated with a dangerous and very painful malady; and when the good-byes were spoken he still remained at Mrs. Wood's cottage, suffering terribly, but with patience and cheerful bravery wrestling with fate and the challenge of death. Under Dr. Bowers' treatment he was improving at last reports. Brother Henry Keene, who has been a steady factor in the life of Cassadaga, was also suffering, and to him the closing season was a crisis never to be forgotten. At the Barnsdall cottage he and his brilliant and social companion have, year after year, made an attractive center for social groups and intellectual exhortations, always pleasant and profitable. I visited them on Monday, May 13, and found him cheery and hopeful—apparently convalescent—and, sitting in his chair, he visited with me as of yore. At 10 p. m. that night he took his final leave of the physical tenement, the change being peaceful and apparently painless. Mary Webb Baker, who had ministered to him in his suffering, soothed and rested him with her healing hands, and sustained and comforted his companion in the last sad trial, accompanied them to Titusville and performed a beautiful part at the funeral rites on Thursday, Sept. 16, and we followed his body to its final rest, while the gospel of Spiritualism buoyed and comforted his companion and relatives as nothing else could. In life and death it is the talisman and light of the world.

The influence of the camp seasons at Lily Dale has "brought life and immortality to light" to thousands after all the religions of the world had failed. It has been a boon to the sorrowing of earth, and a treasury of knowledge for honest seekers for truth, such as all the schools of science and theology—including Theosophy and Christian Science—have never attained. Happy the man who meets death armed with the knowledge of truth as it is demonstrated by facts and experiences such as Spiritualism alone furnishes.

LYMAN C. HOWE.

Because certain people do not receive spiritual revelations they will not admit that others receive them. Yet they believe that God gave man these revelations in the past when he was ignorant. If God is as wise as a modern professor, reason must admit that he would be more apt to give an enlightened people in the present these revelations than an ignorant one in the past.

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MR. MOULTON SPEAKS.

On Sept. 12 the first fall meeting of the Unity Spiritual society of Milwaukee was held. After the preliminary exercises in which Miss Meta Laue sang, Hon. L. V. Moulton of Grand Rapids, Mich., was introduced. His subject was "The Difficulties Encountered by Investigators of Spiritualism." He said that at the present day there were two distinct lines of thought, the materialistic and the metaphysic—the natural and the supernatural. Continuing he said in part: "The scientific mind seeks to find law of some kind when it finds phenomena. The scientific investigator of the phenomena of spiritualism has been puzzled for 60 years. He can only see in them a lack of law and order. But he approaches his task from the purely materialistic standpoint. This has been the difficulty. Physical scientists know only how to deal with physical causes. Yet the phenomenal facts of spiritualism all point to an independent, unseen intelligence working behind. As soon as our scientific friend can recognize this, then he will make headway. He must get rid of his materialistic dogmas of cause and effect, the greatest of which is that there can be no physical effect without physical causes. The phenomena of spiritualism challenge the physical sciences today. There can be a spiritual cause for a physical effect. Now how is it with our theological friends. They tell us about the natural and supernatural. They make the same insidious distinction that the scientists make. They go to the seance rooms and see supernatural feats which they call miracles. But they are looking for their gods and angels at once. They want to drag the Almighty down by His coat tails and make him their partner at once. They want something infallible at once. In looking for gods and angels they become disgusted with spiritualism, when they don't find them. But we cannot get beyond the realm of law. Between theological education on the one hand, and scientific education on the other, spiritualism is eternally crucified."

THE HIGHER SANITATION.

The French are becoming a nation of sensitives. Paris barbers and hairdressers are now obliged by the police to take sanitary measures in carrying on their business. Elaborate regulations have been sent out requiring them to use only nickel-plated combs, to substitute pulverizers for powder puffs, to cover the hair cut off with sawdust and have it removed at once, to wash their hands before working on a customer, and to place all metallic instruments, razors, shears, combs, cutting machines, etc., in a solution of soap and boiling water ten minutes before they are used.

It is to be hoped that the Americans will follow suit. Americans are nearer to the French in sensitiveness than any other nation is, only that it takes a majority to enact laws for its protection against an opposition.

Disappointments temper an angered spirit and angers a tempered one.

DO PEOPLE HAVE A TRUE CONCEPTION OF THEIR LOOKS?

It has been said by one who ought to know that no man has a clear conception of how he himself looks. The expression of the face is continually changing. No artist, no camera, can catch this changing, fleeting, evanescent expression. When you look in the glass, the very intent to find out how you look is depicted on your face. The more you strive, the more the intent is intensified, and such an expression is not natural to your face. How often do we look at a photograph and find only disappointment in it? Why is this? The camera depicts the sitter just as he is at the moment the picture is taken, but very seldom can the instrument catch and record that subtle thing called "natural expression," because few persons are natural when seated before the camera. Well, what of all this? Simply this. If you are noble, loving and true, such virtues will light up your face; if you are sordid, mean and selfish, your face proclaims it to the world. Anything in your life that is active for either good or evil will impress itself upon your personal appearance. Pride, scorn, hate and lust write themselves indelibly in the physiognomy. When such ignoble qualities rule the life and have become habitual, they are impressed on the face and finally become habitual to the countenance, and the features themselves become permanently changed to accord with such expressions. It has often been remarked that persons who have been married for a long term of years come to look something alike, nor is this surprising when we call to mind that their life and environment are one, made up of the same joys and sorrows, the same hardships and trials, and the same successes and pleasures—in short, the intellectual and spiritual atmosphere of both is to a considerable extent identical, and we know that these things affect the physiognomy often to such a degree as to mould the physical features of the face into the same shape.—Journal of Medicine and Science.

THE BEYOND.

Was Charlotte Bronte wrong when she said this:

"Besides this earth, and besides this race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smites us on all sides, and hatred crushes us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?"

You can soon find out whether you are a medium by reading the Light of Truth. Its influence awakening medial powers. Twenty-five cents for a three months' trial subscription.

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WHAT IS INVOLVED IN SPIRITUALISM AS A SCIENCE.

When the spirits began to rap about a half century ago the end of physics and of theology was thought to have been reached. Science and ecclesiasticism alike worshiped at the shrine of a fog. The only altercation between them was upon the dimensions and characteristics of the fog. When a rap from the unseen world echoed upon the sounding board of human thought ecclesiasticism promptly said it was the devil, and it could not locate the devil any more than it could define the rap. Science promptly said it was an abnormal toe joint, and it could not analyze the toe any more than ecclesiasticism could the devil. Ecclesiasticism after 50 years of rapping still says it is the devil, because it can't say anything else. But science is learning that there are some things in heaven and earth which can not be attributed to toe joints. It is opening to the light of psychical progress and as Prof. James of Harvard university says: "The most urgent intellectual need is that science be built up again in a form in which the facts of Spiritualism shall have place." The professors of Harvard in 1854 ridiculed these facts and nearly killed Dr. F. L. H. Willis who was a student there and a medium at that time.

What has produced this remarkable shift in the basis of thought? The persistence and insistence of truth. Like drops of water the constant pelt-ing of facts finally breaks the hardest flint. Scientific circles are taking up the gauntlet thrown down by the spirit world a half century ago. When they have explained the rap they will have discarded their position upon the dimensions of space and time. The persistent affirmation of Spiritualism on its scientific side has been and is now that energy can be exerted by an act of will and that will may be the impetus of the human spirit incarnated or decarnated.

Sir Isaac Newton used the following language in his second letter to Bentley with respect to gravitation. "You sometimes speak of gravity as essential and inherent to matter. Pray do not ascribe that notion to me, for the cause of gravity is what I do not pretend to know." Again in his third letter to Bentley he writes: "It is inconceivable that inanimate brute matter should, without the mediation of something else, which is not material, operate on and affect other matter without mutual contact, as it must do, if gravitation, in the sense of Epicurus, be essential and inherent in it; and this is one reason why I desired you would not ascribe innate gravity to me."

Here is sufficient and plain language to show that the greatest physicist that ever lived did not teach the dogmas of dominant materialism. Matter and force do not answer for the persistence of consciousness. Force, intelligent or otherwise, is not a prod-

uct of matter or thought, or mind a manifestation of matter. Newton was not prepared to say what the agent is which stands behind gravity, and every physicist since his time has added nothing save confusion worse confounded in attempting an explanation. But the first psychical rap answered it and every authentic phenomenon incident to the Spiritual hypothesis has answered it. Every time a ponderable body without intelligence is moved to perform an intelligent act, it is answered. The raps have a meaning not taken into consideration by the levities too often indulged in in the seance. They are a signal from the wisdom sensoriums of the universe calling man's attention to the correlative forces of the universe of which spirit is the master and builder. Spirit is statical and dynamical. It is the life of all body. Statically defined it may relate to matter, as energy in a state of rest. Dynamically defined, it relates to the work that energy performs in the motion of body. This is what is involved in Professor James' suggestion that science be reconstructed so as to give a place to the phenomena of Spiritualism. He and other searchers have seen matter impelled to perform acts involving intelligence without visible intelligent or physical contact. There is no known law of physics that can explain it. But instead of being at the end of physics a boundless field is opened up. The human principle survives death and is enabled by the dynamical properties and relations of matter and force to prove its survival. This is why we say that Spiritualism is the master science of the world.

AS IT IS IN MASSACHUSETTS.

For many moons it has been seen that an insidious disease was lurking in those quarters of the public mind of Massachusetts set apart from the horrors of Boston's North End. Something tampering with the social and economic purity of the reading public. The secretions of the cortical fissures of the Massachusetts brain were becoming unsavory, and a dire extremity stirred the pelucid calm of Massachusetts virtue and common sense. Physicians in ordinary were unavailable because their skill did not circumscribe the calamity. From the contagion of the world's physical stains they were secure because they could disinfect themselves and wade in. But here was a contagion requiring not only a physician, but a disinfectant hitherto unknown in the experience of Massachusetts progress. She arose to the occasion. The disease was alarming, the people were absorbing Boccaccio's *Dicameron*, Carl Marx' Capital, the writings of Henri Rochefort, and the *Hep-tameron* of Margaret of Navarre. From the cranberry patches of Cape Cod to the hoary summit of Mt. Tom the Virus of these books was eating away the sanctification of Massachusetts' honor. They were among others of like character, in the Boston public library and the people must be saved from their pernicious influence, but how? Here we see the workings of the corpus callosum of Massachusetts brain stuff. The librarian must become the physician extraordinary of the public mind. He must become inoculated and disinfecting by diluted Massachusetts virtue and tradition. He could then absorb racy and juicy literature. At least he could try it on himself, the same as a Pastuerite might try a new cure for rabies on a bull pup, and escaping the poison, decide for the public mind what was healthy literature.

And thus it has come about. The new cure for literary rabies is now set forth by Mr. Lindsay Swift, the editor and cataloguer of the library, who says:

"In the opinion of the librarian no good can be gained and much harm may be done by allowing works of this extreme character to be generally read. It may be asked why are these books placed in the library if not to be read? They are in the library for that purpose and they may be read, but Mr. Putnam and his assistants reserve to themselves the right to choose the readers, and most common sense people will agree with Mr. Putnam in such a decision. The average man is not qualified by education or judgment to read the works I refer to, and estimate them at their proper value."

WITH A CHIP ON HIS SHOULDER.

Editors Light of Truth: Your paper has taken the ground heretofore that a renewal of prosperity was impossible in this country under existing social and financial conditions. Please explain the present marked revival of prosperity on these grounds and oblige
HEBER ATWATER.
Providence, R. I.

We can't do it, Heber, until we get returns on the calculus of corruptibilities.

Have the moral, religious and spiritual assets of society advanced with the price of wheat? Are there fewer prostitutes, male and female, than there were a year ago? Is there such a thing as an incorruptible legislature? Can public and private men be trusted with other people's money? Is business any less naked, per cent payment, than it has been? Do the holders of vast wealth exhibit a tenderer attitude toward the toiling millions? Is there any more common sense among labor organizations than formerly and are they less at the mercy of pelf-hunters? Do men and women enter the marriage bond with any more forethought just because a few farmers are paying back interest on their mortgages? Are men nobler and women purer? Are young girls any safer on the streets after dark than they were before wheat went to a dollar a bushel? What is the percentage of betterment to the widow and orphan who have cried to heaven for relief? Have any reductions been made in the price of masses for lost souls, railroad tickets and coffins?

These and a few other questions are involved in the calculus above alluded to. What constitutes prosperity, anyway? We will reply to your question, Heber, when the returns are in.

THE CRUSADE.

In February last we started a new illustrated paper called the *Occult Science Quarterly*. It was intended as a missionary document to be sent out among the unbelieving. Many have been sent and many new converts made in consequence. It contains just the kind of matter that would induce a rational thinker to investigate Spiritualism. We sell them four for a dime. If you know of four liberal minded persons who you think would be benefited by reading such a paper send for four, and thereby have your name enrolled as a crusader.

Following are the latest who have joined the army:

W. E. Geer, Capt. D. B. Edwards, J. D. Rumberger, W. W. Hawkins, Mrs. Vera Chapman, Mrs. H. S. Lake, J. F. McDevitt, F. Lutz, Trixy, Black Hawk, Mrs. L. R., and L. T. Morgan.

Liberty ever wears the foolscap where ecclesiasticism is the pedagogue, and over the philosopher the fool ever throws the sheep's ermine. Men rarely see above the swamp line of their time.

CAMILLE FLAMMARION.

Flammarion ranks as one of the leading modern astronomers in France. He is a prolific author, and possesses the faculty of presenting his favorite science in a popular and attractive manner. He has been one of the leading supporters of Spiritualism in France for many years. Though he has not published any special work dealing specially with Spiritualism, yet many of his books, such as "The Last Days of a Philosopher," "The Planets and the Heavens," "The Plurality of Worlds," "Urania," "Stella," incorporate spiritual philosophy but slightly veiled. The immortality of the soul; successive lives on all the worlds of the universe, eternal evolution; the continuous development of wisdom, justice, love, are the leading ideas of his philosophy.

In connection with Alfred Russel Wallace, F. R. S., Sir William Crookes, of Crookes tube fame, Prof. Oliver Lodge, F. R. S., D. Sc.; Prof. Wm. James of Harvard, A. Aksakow, Russian imperial councillor; Elliott Coues, professor Smithsonian Institute; Lord Dunraven, M. Sardou, Lillian Whiting, Florence Marryatt, and a score of other notables, however, he fills a niche in the grand galaxy of mental giants who endorse Spiritualism. M. Flammarion, in his testimony of Spiritualism, says: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena, denominated 'magnetic,' 'somnambule,' 'mediumistic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about."

LOOKING FORWARD.

The great thinkers of the world are standing upon the very brink of an era in human development which shall ere long be seen to mark the grandest change in the range of evolution. Man is known to partake of every type of organic life in the process of gestation. It is dawning upon the race that he partakes of every conceivable form of energy and wisdom in his march to the beatitudes of spirit. This perception involves the study of forces and means to ends. The correspondences of nature do not vary. We are to look for evil wherever the principles upon which conscience rest are violated. Men do not break natural laws. They merely break the conditions of obedience or disobedience by which their relation to the principles of nature is determined. Utterly impartial, impervious to our moans or our hal-lujahs, are the elements which hedge us about. Wretchedness and wrong will continue until men grow into conformity with the principles of nature and the wisdom of conscious rectitude. The broad and beneficent teachings of the Spiritual philosophy can only make way in the world as humanity emerges from selfishness and materialism. And this emergence is the spectacle which the higher powers are looking for.

PAY UP.

You can not owe anything. Nature will draw on you in comparison to your debt; and those you owe will absorb from nature what you expend. Thus the equilibrium is established between debtor and creditor by a process of law, but at the sacrifice of the debtor's health in that he has to give up his vital force to feed his creditor during the time of owing—a relief to help the latter bear his burden as a result of disappointment or other inconveniences caused thereby.—S. S.

LOOK AT BOTH SIDES.

E. Robert Lang, a young man who claims to be a Spiritualistic medium, was arrested at Louisville, Ky., on the charge of murder. His victim is said to have been Mrs. Sebra M. Gales and the circumstances attending the case are unusual.

It is said that Mrs. Gales some time ago went to Lang, who told her that by a proper course of instruction in Spiritualism she could see her dead husband.

She paid him considerable money and the course of instruction began.

Wednesday night Lang gave her a powder, telling her to take it at 10 o'clock, when she would go into a trance and see her husband. Mrs. Gales took the powder and died. It is said Lang got several hundred dollars from her.

The enemies of Spiritualism are making capital of this, and, as usual, are invoking efforts to have Spiritualism legislated out of existence. But before going any further we have an amendment to offer.

About two years ago Father O'Grady deliberately murdered a young lady in the streets of Cincinnati, for which crime the gentleman was tried and adjudged insane. He is still in an asylum.

In this instance neither the Catholic church nor Christianity was on trial. It was the priest who committed the deed; not the church.

In the first-named case we have an alleged medium who commits a similar crime; but instead of the man, Spiritualism is put on trial. If a true representative of Christianity, which Father O'Grady was, be regarded as an individual, why not this R. E. Lang, who was not a representative of Spiritualism? Does it not look like prejudice or injustice—injustice against the innocent?

Before offering an enactment, therefore, we would suggest to include Christianity; for it has preachers and priests in its ranks who are also capable of committing crime; aye, to a larger extent than Spiritualists. For every one alleged medium indicted for crime we can show a record of a hundred representative ministers of the gospel—men recognized by the church and holding diplomas from theological colleges! Can as much be said of those so-called mediums caught in crime? No; for few of them are Spiritualists—aye, exceedingly few—not one per cent. But they are Christians in disguise of Spiritualism—men and women playing medium—mostly ignoramuses who believe only dupes visit seances and who deceive themselves the worst in the end by being caught at their nefarious game.

Now, this could all be stopped, if, instead of combatting Spiritualism, the state would recognize it as it does Christianity by opening its legislative sessions with prayer. Let the state do as much for Spiritualism, if but to appoint a commission from the State Spiritualists' association and invest it with the same power that it does the medical board; namely, to test claimants to mediumship and give only those a certificate to practice publicly who are mediums; additionally empowering them to revoke such certificates at discretion, which, of course, would be for unbecoming conduct or upon complaint of those who have evidence of fraud in their practice. But few genuine mediums commit fraud—they all knowing too well the penalty that follows as a natural result from the forces they are dealing with.

The most violent opponents of "woman's rights" are those who never venture into a company of refined women until they have chewed a few cardamon seeds.

THE SECRET OF FAILINGS.

Inquiries from sincere people are coming in touching the remarkable falling off of interest and the maintenance of societies, the support of papers, the exposition of underlying bases and consequent upbuilding, as set forth by competent teachers from the rostrum, and the general development and expansion of Spiritualism in the world. The answer is to be found in the dominant selfishness of society. The Spiritualist himself answers all these questions when he says: "I have spent my money and have satisfied myself that Spiritualism is true. If other people want to know it let them do as I did."

No doubt a man's money used in this spirit may convince him that Spiritualism is true, but the knowledge obtained does not appear to show him how untrue he is himself. There is a wide hiatus between Spiritualism and some Spiritualists.

This form of selfishness lies at the bottom of much of the antagonism and disintegration so rampant everywhere. Love is shut out. The hardest lesson for most people to learn is that Spiritualism is not for the individual ego per se except in so far as it relates to a simple knowledge of its truth. Spiritualism works in the consciousness in proportion that love and confraternity become raised above the sphere of selfish personal gratification.

The Liberal Congress of Religion, organized in Chicago in 1894, will hold its next annual meeting and convention at the Nashville (Tenn.) Exposition, Oct. 19-27, 1897. The object of this beneficent Congress is as follows:

To unite, in a larger fellowship and co-operation, such societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law of life and love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all the new light and the higher developments of the future.

Rev. F. P. Arthur of Rochester, N. Y., jumped on to the Sunday newspaper in a recent sermon and called it a curse to the home. Then he said that if he was a woman he would never marry until he was a Christian, and he would marry only a Christian man; and if he was a man he would never marry until he was a Christian and would only marry a Christian woman.

Too bad that Rev. Arthur should get so much "Christian" into this explosion that he had no room to include his own present sex condition. It is to be hoped that he will yet become either a man or a woman even if he fails to be a Christian.

The Minneapolis Times is the only newspaper of any standing, excepting, perhaps, the St. Louis Globe Democrat, that gives Spiritualism a hearing. There is much rubbish in both sides of any controversial subject and the Times might well prune down some of the effusions, but on the whole it is doing a good work by calling attention to the pros and cons.

The public affairs and good morals of a nation are never safe in the hands of those whose reason has been usurped by religious zeal and fanaticism.

"ONE WITH GOD."

We can not escape our destinies as mortals, for each one has to unfold according to his or her innate characteristics, passions, weaknesses or prenatal and hereditary conditions to become the rounded-out or perfected spirit.

A man born with sluggish blood has to work hard to keep it active, for in its active flow is involved the budding or creating of a principle needed by the spirit for locomotion.

The man born with a lax nervous system has to think hard to unfold the perception needed by the spirit for cognizing its environments.

One develops motive power, the other consciousness in the future or immortal man, without either of which he would find himself an unperfected being—unripened and earthbound—either to remain impotent or undergo another earth life through some one to whom he can attach himself in order to develop those missing qualities.

Nature acts on us for the needed effect, and urges us on to do her bidding. Spirit friends aid us by suggestion, encouragement and sympathy, the microcosm of the universal life-principle, love.

Now, the above named two main principles, motive power and consciousness, are modified or differentiated by environment, parentage, education and genius. In a bulk they form a law or selfhood, strictly personal, and attracts nature's law accordingly. In this attraction lies our destiny. Nature with unerring precision directs our path through life on this affinity or conglomeration of forces, and we must follow that or miss our calling—fall in our spiritual unfoldment.

Thus we may well say we can not escape our destiny, unless we absolutely refuse to be led, and go downward instead of upward. But the latter means effort as well as guidance. No talent is perfected without effort, and in the perfection of our innate genius lies the whole secret of destiny—of spiritual success. If you have a gift, cultivate it; on it depends the curbing of your lower selfhood—your animal nature.

Sluggish blood is an effect of inherited indolence or selfishness, and work or doing for others is the remedy to overcome the evil, and to cure the diseases that often accompany it. A lax nervous system is an effect of inherited sensuality or love of pleasing the outer man. Study, education, refinement and cleanliness are its combatants according to the specific nature of the evil or passion; for through the brain we generate the spiritual consciousness needed to overshadow the dreaminess of animal life, and causes the senses to vibrate in unison with spirit or law. The latter is what we understand by becoming "one with God," or a being developed to enjoy life outside of planetary or gross matter—the ultimate of mortal life.

OUR MENU.

The Light of Truth presents with this issue the first of a series of four papers on the Problem of a Future Life in Its Relations to Social Conditions, by B. O. Flower. These papers will command a careful reading.

A timely paper on Hypnotism, Mesmerism and the New Witchcraft, by Charles Dawbarn, adds strength to the long line of important matters dealt with.

Lyman C. Howe lends his ever-welcome influence in a choice letter.

Judge Thomas J. Portis contributes an interesting article, and Moses Hull begins a series of papers on the Bible and Spiritualism. Altogether this week's paper is commendatory and an earnest of what is to come.

OUR ALBUM.

The Light of Truth Album, which is now printing, will be one of the finest effects in the Spiritualist literature. Besides having an extra cloth embossed, silver and gold, cover, the illustrations will be printed on 120-pound white enamel paper—and on one side only, to preserve all the beauty of half-tones. In addition to the prominent scientists and mediums already mentioned, the pages will contain the following public and private workers in the cause: B. O. Flower, Prof. Lombroso, George A. Bacon, C. E. Dent, J. F. McDewitt, Col. J. Freeman, Dr. S. P. George, E. H. Henryon, Dr. Theo. Hausman, Col. F. Melchers, S. Hartman, Moses and Mattie Hull, Mrs. E. Kurth, J. W. Knight, Theo. F. Price, Luther Colby, N. M. Purviance, H. D. Barrett, C. W. Quimby, Carrie Swenson, Mrs. Addie Smith, Mr. and Mrs. Sprague, Mrs. M. S. Seabrook, Mrs. M. H. Snyder, Mr. and Mrs. L. T. Squire, F. Cordon White, George W. Walrond, Dr. G. Whittlesey, David Wallace, H. C. Dorn, Prof. W. Lockwood, G. H. Walser, Dr. A. S. Hudson, and about 200 others. Price of Album, \$1; postage 25 cents. Orders taken now.

One of the sources of decay in English civilization is found in the enormous increase of venereal diseases traceable largely to soldiers who have returned from India and who are constantly infecting innocent persons. The Royal College of Physicians reports that over 60 per cent of the average of 13,000 soldiers returning every year from India are afflicted with some form of venereal disease.

The late heated term was responsible for much caloric thought. Among other lurid hypos is that which has to do with an alleged planet thrown off by the sun which is to wreck things mundane. Scripture is being lugged in and John's nightmare on the Isle of Patmos is now said to agree with the new hypo.

The Casadagan, a monthly paper devoted to the interests of Casadaga Lake Camp grounds, is to be edited by F. G. Neelin of Seaford, Ont. The paper will be doubled in size and issued monthly at 50 cents per annum.

In meeting coercion by coercion the various organizations of labor in this country are at a fearful disadvantage. The strike will never remedy the evils of industrial oppression.

It is understood that Shakespeare's works and the Bible are still among the unexpurgated literature of the Boston Public library, and are in circulation among the people.

When mothers learn that forced or unwelcome maternity is a deadly crime against the unborn, the regenerative character of Spiritualism will be felt and understood.

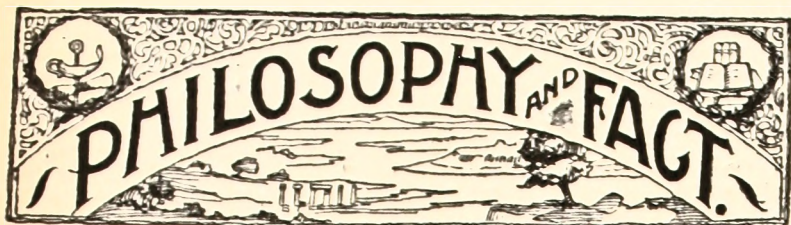
When you can understand how a grindstone can be made to turn both ways simultaneously you can understand what an immaculate conception is.

The man who starts out with a hypothesis to explain a psychical fact invariably winds up with his hypothesis in his hat and the fact in his head.

Snobdom breathes easy again. The Duchess of Marlborough has been safely delivered of a baby.

Civilization will abolish ignorance, superstition and poverty, or by them be itself abolished.

Send one dollar for one year's subscription.



ARE SPIRITUAL CAMPMEETINGS
A VALUABLE AUXILIARY
TO THE GREAT CAUSE
OF SPIRITUALISM.

By E. W. Gould.

The general answer without much reflection, I apprehend to be in the affirmative.

A more deliberate consideration may change this conclusion.

I have been a close observer for several years of the present condition and workings of some of our largest and most popular Spiritual Camps. My object has been and still is, to determine this question.

It is an important one, and one that will undoubtedly create some discussion, and develop some diversity of opinion.

If it can be shown that more good results from these Campmeetings than they cost, pecuniarily, morally, socially or spiritually combined, they ought of course to be continued by general consent and may have something to do with the building of several others now in contemplation.

As there are many important points involved in the question which should be considered in order to arrive at a correct conclusion and for the sake of brevity and the argument suppose we admit all that is claimed by the most enthusiastic advocates of Spiritual Campmeetings, viz: the truth of what is claimed by them as benefits resulting from these annual convocations. We will then only have to deal with the negative side of the question.

In the absence of positive knowledge and without figures we shall have to assume much in our estimates of first cost. But if we are nearly correct, should be allowed to judge of the total result without criticism.

While the financial question must figure very largely in our estimates, the mental and moral must not be lost sight of, in determining the total cost in building and maintaining a respectable campmeeting.

The first item of expense of course, will be the selection of a suitable site purchase of the property. For the lack of proper care, the title is generally imperfect, which lays the foundation for much of the future litigation and discord.

Then follows the election of officers, which culminates in jealousy and dissatisfaction usually. Inharmony is soon apparent, in which the campers and those that have invested their money in lots soon become interested, and sides are taken, and war and inharmony follow. Not necessarily, but usually, as will be seen by referring to nearly all the older camps and their experience.

Before Modern Spiritualism developed, say fifty years ago, the Methodists pretty nearly monopolized the campmeeting. Now it is a rare thing to see a Methodist campmeeting. But instead thereof, is found all over the country, nice comfortable churches of sufficient size and character to accommodate the neighborhood in which it is located, and the society continues to prosper and increase, and we hear nothing of inharmony or discord.

Here is an object lesson worthy of consideration by Spiritualists who contemplate establishing other campmeeting grounds. There are now more

than 40 of these camps, half of which have been opened within ten years, and several have been abandoned within that time. Showing evidently that while this missionary mode of labor was once valuable, and to be commended, the time has come when Spiritualists may profit by the example of our brethren of the Methodist and other nomadic sects. Let us consider the inducement for establishing a camping ground and annually occupying it for that purpose.

At one of the largest and most popular Spiritual campmeetings in the United States I had the privilege this season of attending a conference at which the subject for discussion was "What are we here for, or why do we come to a Spiritual campmeeting?" The subject proved a very interesting one and was continued the second day. If all were honest who participated in the enquiry an outsider would be compelled to the conclusion that very few came for the legitimate purpose of health and Spiritual advancement. It was easy to perceive that the large majority present were there for pecuniary objects, either direct or indirect.

The officers and stockholders, who are not a few, were there of course to protect their interests and with their friends to enjoy the benefits of the camp, and the reunion made possible thereby.

The lecturers were there to fulfill an engagement; the mediums, in large numbers, to practice their profession; visitors from a distance, to renew old friendships, and those from the neighborhood to enjoy the dance, and the numerous entertainments so liberally provided by the management to attract large crowds, which is the principal means they have to pay for the fine bands of vocal and instrumental music and the best talent in the lecture field on Spiritual scientific and literary subjects.

These added to the other expenses, swell the aggregate cost to the management in the larger camps to probably \$2,000 per annum, and to the smaller ones to half that sum.

This of course renders it necessary that on all occasions the audience must be reminded of the great expense involved improving this great luxury for their entertainment and the contribution boxes are brought to the front.

While this is of course a voluntary contribution, it is a source of annoyance often to feel liable to be called upon constantly for such contributions. Still there seems no other way to maintain these camps.

The question now appeals directly to the patrons of campmeetings. For it is from them the support must come. Those already interested are not supposed to abandon their camps and sacrifice their investment after all the labor and annoyance endured. Those that went into the enterprise as a speculation have long since decided they were mistaken. Those who invested their money with a view of advancing the cause of Spiritualism are in most cases disappointed. They realize that where so little harmony and Spirituality result their money could have been more judiciously and satisfactorily invested. But it is now too late, as no one wants to invest in a losing enterprise or become associated in an organization where so little harmony exists, as a rule, and so

little good is apparent. So, as the adage has it, "What can't be cured must be endured."

In addition to the cost of the entertainments at the camp must be added that of transportation to and from and that of board while there, all of which aggregate a sum difficult to be paid by many, without sacrifices they can ill afford, for the little real good they receive.

The pressing demand now existing all over the country (where any number of Spiritualists reside) for houses of worship is so great and so important that it seems all other less important wants should give way until this great necessity shall be furnished. A little reflection will convince most thinking Spiritualists that the money expended annually in campmeeting work would go far in building churches, chapels and other suitable buildings for Spiritual advancement if appropriated to such purpose, and it requires no argument to prove which of the two would produce the most permanent and beneficial results.

Whatever may be thought of the result of continuing the present campmeeting system or of increasing the number of them, all practical Spiritualists must be satisfied that nothing is so much now needed to secure what has been done and to advance the cause of Spiritualism among the different sects of religionists in the world and bring it to the front, as a united effort on the part of Spiritualists to build for every society not having one a neat, attractive building, to be occupied and owned by such society as a Spiritual home and house of worship.

Those who contemplate contributing to increasing the number of campmeetings would be wise to change their purpose and appropriate their money to assist in building for societies that are unable to build for themselves, nice comfortable houses of worship instead thereof.

I do not contend that no good results from campmeetings, but that much greater good would result if it was possible to introduce and maintain perfect harmony and co-operation. Jealousy is the most disturbing element, and the only one, perhaps, that can not be positively overcome.

Campmeeting are the general resort of all mediums. And as a rule they go to practice their profession. And if it is true "that two of a trade never agree" no other explanation is necessary.

In order to get the best results from a campmeeting the whole property should be owned and managed by one party. Then, with the proper charter from the state, all discord and inharmony would cease, unless Spiritualists are more inharmonious than any other sect. Of that I do not care to speak, but must insist that we as a sect ought not appropriate any monies for doubtful or unnecessary purposes until we have secured the great desideratum of providing a nice comfortable place of worship for every community of Spiritualists, large enough to require one.

FOR 25 CENTS

We will send to any new subscriber a three months' trial subscription, including either one of the following premiums:

- 1st. Higher Realms.
- 2d. Psychic World, or
- 3d. "Smoke Stacks and Steeples," and "Mind, Matter and Man," two addresses by Willard J. Hull.

This is a chance for our friends to do a benevolent act or induce their friends to try the paper for a quarter. All

FOR 25 CENTS.

A TEMPERATE AND JUST ESTIMATE.

THE "ANTI-SPIRITUALISTS" SET RIGHT.

By Judge Thomas J. Portis.

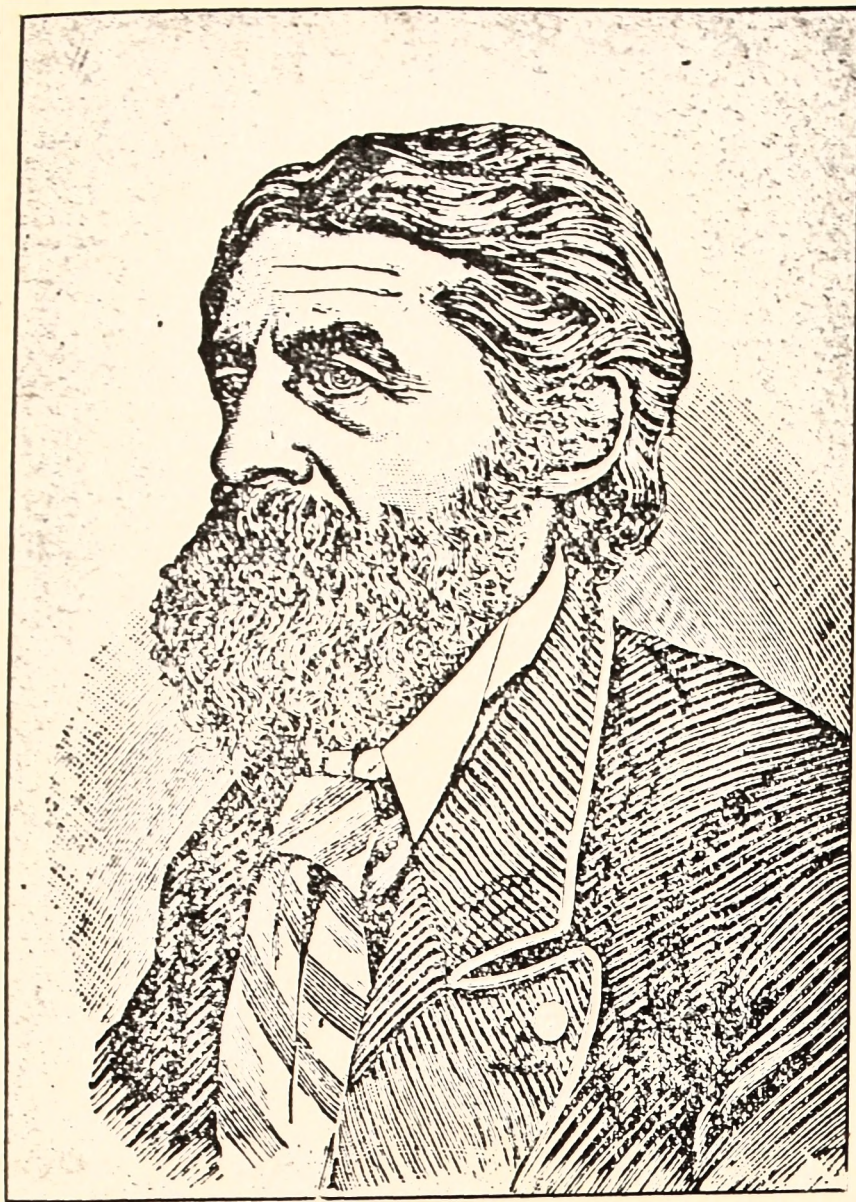
It is the opinion of a number of old and well informed Spiritualists as well as my own, that the recent organization of the Anti-Spiritualist association in Indiana is the best thing for the promotion of the progress of genuine Spiritualism that has occurred in many days. We are also of the opinion that it is a mistake for Spiritualists to engage in debates or arguments with them, and we regret to see that they have consented to do so. The spirit world, we doubt not, has been instrumental in the inauguration of this movement, and, all unconsciously to its promoters, they will shape its course and direct its methods so as to produce results quite different from such as are anticipated. If they are honest and sincere in their desire to learn the truth they will soon find that they are dealing with a subject of which they are wholly ignorant, but a knowledge of which will soon convince them that Spiritualism is not a "delusion, a fraud, or a lie." It will also teach them that no true Spiritualist is or ever can be an enemy of the true church, of Christ or of the Bible when spiritually interpreted and understood. They may differ in their interpretations of many parts of the Bible from others, but in that they follow the example of the numerous sects each of which claims superiority over all the others.

It will give them a better understanding of the true meaning of the Bible teachings in both the Old and New Testaments. It will teach them a fuller and more correct understanding of the origin, birth nature, and character of Jesus of Nazareth as well as of the extent and purposes of his teachings. And thus, and in every other way, it will completely vindicate the beauty, truthfulness and goodness, of the teachings of true and genuine Spiritualism. Such knowledge will, if correctly and fully understood, convince them that such teachings are in perfect accord with the true meanings of the Bible, as well as with both the precepts and examples of The Christ. But, in so far as Spiritualists as individuals or as associations, attempt to interfere with the proceedings of said association by debates, arguments or otherwise, will they in my opinion damage the progress of Spiritualism.

All just and reasonable people who have fairly, honestly, and thoroughly investigated the phenomena of Spirit communion are unanimous in the conclusion that they do reveal great and beautiful truths.

Many who have hitherto undertaken such investigations for an avowed purpose similar to that of this Anti-Spiritualist Association, succeeded in spite of their wishes and efforts to the contrary, in convincing themselves of the genuineness of such phenomena. And if spiritualists would only keep quiet and let them alone, such will be the result of the efforts of most if not all the members of said association. If the leaders of that association are sincere in their published assertions, and do really desire to suppress what they claim to be a great evil, they surely will try to inaugurate their mission for its destruction, in a rational, practical and honorable manner.

Denunciation, harsh expressions and ugly epithets, such as "liars, frauds, knaves and ignoramuses," never convinced anybody of their errors. On the contrary, they always arouse in others a feeling of doubt, if nothing more, as to the ability and honesty of those who resort to such methods.



CAPTAIN C. PFOUNDÉS.

If the teachings of Spiritualism are true; if they are really what so many of us believe them to be they cannot be upset or destroyed. We need have no fear.

If they are not true, if we have been deceived, the sooner we find it out, the better for all concerned.

I think all good and genuine Spiritualists should greet the efforts of this new association with feelings of gratitude and kindness, and bid them God-speed in all honest efforts to save themselves and others from any and all errors. In this spirit, and with a desire to see the new association start right, I would recommend them to procure at once the book published in 1855 by Robert Hare, M. D., of Philadelphia, professor of chemistry in the University of Pennsylvania, a graduate of both Yale college and Harvard university and associate of the Smithsonian institute at Washington city. There are many other books as good, no doubt, as this one, but Dr. Hare started out with the same avowed purpose as does this association, and a knowledge of the methods adopted by him might aid them in their difficult undertaking.

THOMAS J. PORTIS.

St. Louis, Mo.

CAPTAIN C. PFOUNDÉS.

Captain Pfoundes, once an English officer, and a great traveler—having encircled the globe several times—is a good friend to Spiritualism, having been frequently a welcome speaker on the platform of Spiritualist societies in London and suburbs. His chief studies, however, have been confined to the occult, both in our philosophy as well as in Buddhism or Hindoism, and of which we will refer to later. He is an honored member of the Société Esotérique de Paris, Société Etud. of Japan, Royal Geographical of London, Royal Society of Literature, Society of Arts, Soc. Enc. Fine Arts, Soc. Science, Literature and Art, and many others. He has visited and studied nearly all the peoples of Europe.

O)WE(DE TO MY BABY.

A word with thee, my dimpled master,
Thou tyrant of my liberty!
Dost know thou turnest to disaster
All my schemes for peace, and make me
Tool for thy small sport

Thou tiny dot!
Methinks 'twere better to defy thee,
At times, but never do; you know not
Why of course; 'twill be dark mystery
Throughout thy life, I have no doubt,
To fathom why and wherefore thou
should'st be
Considered such a burden

Without
A single care or purpose! memory
A mere womb wherein, as age unfolds
The mighty mechanism are grafted sure
The fruits of life, wherein the spirit holds
High carnival.

Thou art perfect, pure
And undefiled. But ah! the midnight hour
Oft finds me blinking half awake,
At sound of thy soft wall.

I cower
Neath the welcome sheets and there I quake
With fear lest, perchance, thro' accident,
Or otherwise, my fate should be
To quiet thee, while night chills lend
Their baleful might to keep me merry,
Thou small berry.
But ah! I love thee, little elf,
With all thy torment.

Thou wert sent
To me as choicest hope. And self
Is lost and made subservient
To thee. A calm content that thou art mine
To mold as potters' clay doth fill my heart
And makes me strong. Bids me combine
Best love and thoughtful care, my part
In thy life's destiny.
What purer than thy little life?
But oh! couldst thou with gifted eye
But see the bitter pain and strife
That falls to weak mortality,
'Twould surely freeze thy warm young
blood
And turn to ashes every hope
That gilds the rosy bloom of childhood.

RELIGION OF MODERN SPIRITUALISM.

50 cents for Dr. Cleveland's book. That is, 36 cents for the book and 14 cents for postage, equals 50 cents altogether. Now is your chance of obtaining a handsomely bound library edition for a small price. Among the contents are chapters on Creation vs. Evolution, Evidences of Spiritualism, Crimes of Orthodoxy, Oriental Occultism, Mediumship, Penn's Reply to Cortez, Mormonism, Jesus' Early History and Relationship, Thought Transference, Science in Religion, Thomas Paine, etc.

NEW MEDICAL DISCOVERY.

A Positive Cure for Dyspepsia.

This may read as though we were putting it a little strong, because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable, or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with dyspeptics is that they are continually dieting, starving themselves, or going to opposite extremes, or else deluging the already overburdened stomach with "bitters," "after-dinner pills," etc., which invariably increase the difficulty, even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained?

This is the great secret, and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy, but its success and popularity leaves no doubt as to its merits.

The Tablets will digest the food anyway, regardless of condition of stomach.

The sufferer from Dyspepsia according to directions is to eat an abundance of good, wholesome food and use the Tablets before and after each meal, and the result will be that the food will be digested, no matter how bad your dyspepsia may be, because as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets it will digest the meat or eggs almost as perfectly as if the meat was inclosed within the stomach.

The stomach may be ever so weak, yet these tablets will perform the work of digestion, and the body and brain will be properly nourished, and at the same time a radical, lasting cure of dyspepsia will be made, because the much-abused stomach will be given, to some extent, a much-needed rest. Your druggist will tell you that of the many remedies advertised to cure dyspepsia none of them has given so complete and general satisfaction as Stuart's Dyspepsia Tablets; and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

A little book on cause and cure of stomach trouble sent free by addressing Stuart Co., Marshall, Mich.

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Crowds of people from all sections of the country are going to Joliet and being cured. He is

Treating 100 People a Day,

and answering 100 letters a day. His prescription is not a secret, and will be sent to any one suffering from Deafness and Head Noises, who write him inclosing a stamp for reply.

14-17

A : GOOD : OFFER

To anyone that is sick and will send their name (and stamps for reply) to DR. J. R. GRAIG, Sacramento, Cal. He will diagnose the most difficult and complicated cases without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

12-22

MENTAL AND SPIRITUAL SCIENCE.

Relieves all troubles. No matter what they are I can help you. If you have bodily ill or business troubles I can surely relieve them. Chronic diseases and those given up by other Practitioners especially solicited. State your troubles; give a brief description of yourself and enclose your photograph with one dollar. Address J. E. LIPPINCOTT, 228 State St., Augusta, Maine.

The World of Psychics and Liberal Thought.

Mrs. Stout of Bladestown, Pa., a widow, is in a state of mind concerning some mysterious occurrences that are taking place at her residence. She avers that for some time she has been much annoyed by some one tapping and knocking against the walls of the house. What puzzles her and her neighbors chiefly is how anything of the sort could be done at the upper windows without the aid of a ladder. A number of times Mrs. Stout declares that she has heard distinctly footsteps as of some one ascending or descending an inside stairway, but as far as she could see no visible person went up or came down. Another manifestation that Mrs. Stout is puzzling over is that one night not long ago she found the kitchen stove red hot. When she had finished her kitchen work early in the evening she had placed kindling and coal in the stove so as to have it ready for the morning, but this night some one ignited it, and the questions that Mrs. Stout is asking are "who" and "why?"

At first Mrs. Stout was not inclined to agree with her neighbors that her residence was being haunted, but what has happened has been so frequent and mysterious and so apparently without earthly cause that now she is inclined to a belief in these manifestations, and that she entertained guests from another world.

The Countess de Canavarro's conversion to Buddhism arouses regret among California Theosophists.

The United States Commissioner of labor, Mr. Carroll D. Wright has an article in the September Atlantic Monthly in which he labors to show that the assertion that the rich are growing richer and the poor poorer is not borne out by facts. He says that the rich are growing richer, many more people are growing rich, and the poor are growing better off. He cites the fact that seven-eighths of the families of the country hold but one-eighth of the wealth, while one per cent of the families hold the remaining 99 per cent. With this appalling showing staring him in the face he argues at length that the percentage of poverty cursed American sovereigns is less than it used to be when compared with increase of population.

It is quite evident that the United States commissioner of labor is getting to be the wrong Mr. Wright.

Mrs. Catharine Tingley, the esoteric head of the Theosophical society, has gone into the drunk cure businesses on the East Side, New York.

William Graham of Santa Monica, Cal., apparently died of consumption two weeks ago. His remains were prepared for the grave and the widow threw herself upon the body.

In a trembling voice she called for her loved one to return, and the watchers in a moment saw a tremor run through Graham's body. Mrs. Graham also noticed it and began to rub her husband's face and limbs. Within an hour he recovered sufficiently to speak. Graham says he went out of this life and journeyed into another country.

He describes a beautiful road, lined with stately trees, whose verdure was brilliant and wonderful to see; strains of music were in the air and along the pathway came his father to meet him. He tells of their greeting and conversation, and then of his being torn away, called back to his worn and aching body by the insistent calls of his wife.

Miss Emily Hanson of Biddeford, Me., has developed strong psychical powers.

Ashland, Va., reports a genuine spook. It is a female and appears regularly on the porch of a centrally located house.

She was first seen by a colored man, who was sauntering toward his home after a day's work. As he got opposite the deserted residence he cast his eyes on the porch. There stood a tall, slender female, dressed in pure white. On her head was a small black bonnet, from which depended a long black veil.

As the man got opposite the porch the ghostly lady began to float across it. He waited to see no more.

Next day the story spread and when the twilight shadows again fell many went forth to behold the apparition.

There she stood in the self-same place, with her white dress and sable veil; again she floated along the porch as the spectators walked up and down.

Some of the bolder, however, determined to make a closer investigation. The ghost stood her ground until the investigators were within three feet, and then vanished from sight. The party retreated to the sidewalk and the lady again appeared. The same thing was repeated, and with the same result.

Night after night the spot has been visited, and those who have seen it include ministers, business men of every branch of trade, maids and matrons.

Loie Fuller, the great serpentine dancer, is an outspoken Spiritualist, and says that her stage successes have all been prompted by spirit guidance.

The marriage of the venerable Dr. Henry R. Hyre of Cleveland to Miss Cole of Van Wert, O., has caused a sensation. Dr. Hyre's wife died 14 months ago. When he began courting Miss Cole, who is 23 years old, about six weeks ago, his relatives were very much opposed to his actions.

There arose such a lack of harmony in the household that A. E. Hyre, editor of The Cuyahogan, who had lived with his father, packed up his goods and left. The Cole family were fully as determined to prevent the match, but the marriage took place in spite of opposition.

Dr. Hyre says he heard from his dead wife through a medium and she told him that Miss Cole loved him and advised him to marry her.

After men's attempts to realize their ideals, and reform society without reforming themselves, have ended in disaster; and sobered by sufferings, they submit themselves afresh to the hard discipline which has brought us thus far, and further progress may be made.—Herbert Spencer.

The superintendent of the Minneapolis public schools takes occasion in his annual report to make a strong defense of the special branches, such as manual training, cooking and sewing. Cooking is taught in six schools, 1,400 girls receiving instruction. The expense to the city was \$3,900 for teachers, \$806.50 cents for supplies, a total of \$4,706.50, or \$3.16 per pupil. The superintendent considers this money well spent for he says: "It seems to me that this money is well expended. From many conversations with the girls who are taking the course, and with their parents, I am satisfied that they are doing a greater good than is usually thought; and that a discontinuance of the schools would be a serious matter for the public.

Strange as it may seem there is a vegetarian society in Chicago and a neat little monthly called the Chicago Vegetarian is published there in the interests of vegetarianism.

Sag Bridge, a point on the Chicago drainage canal is pestered with a spectral "woman in white."

Fear not in the habit of speaking the truth. When perfect sincerity is expected, perfect freedom must be allowed; nor has any one who is apt to be angry when he hears the truth, any cause to wonder that he does not hear it.—Tacitus.

The receipt of a sample copy of this paper whether mailed from this office or by some subscriber is an invitation to subscribe.

Mysticism and eroticism are closely allied and are parts of the degenerating order of modern society.

Miss Lutie Lytle, the first colored woman lawyer of America, graduated from the law department of the Central Tennessee college a few weeks ago and was admitted to the bar by Judge Cooper of Nashville.

Civilization knows no greater infidel than he who is unfaithful to a demonstrated truth.—Lockwood.

Dr. Joseph Rodes Buchanan will issue shortly the second volume of his "Primitive Christianity."

—You save dollars by paying \$1 a year to have the Light of Truth sent to you weekly. It enables you to keep posted as to who our reliable mediums are. As long as their names are mentioned in these columns they are trustworthy. When we have suspicion without evidence we simply drop until we can prove them frauds. But we do advertise the Christian frauds who pose as mediums, for such change their names as soon as we do, while more can be done by letter warning among friends.

A KLONDIKE GOLD MINE AT HOME.

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A Great Chance to Make Money, Improve It.

We are pleased to call the attention of our subscribers to the most marvelous invention of the nineteenth century. It is known as the Self-Heating Flat Iron, and is unlike any device that is invented to iron with. As flat irons are usually heated on the cooking stove, you consume a large amount of fuel unnecessarily, because to heat two or three irons hot enough for ironing you have to heat up the whole stove and keep it hot. This makes the room hot and makes ironing one of the most unpleasant, unhealthy and dreaded labors of the household besides consuming a large amount of fuel. With the self-heating flat iron all is changed. The iron is heated by a small burner in the iron, which maintains a perfect even heat, so it is impossible for you to burn the clothes you are ironing. You do not have to run from stove to table to change irons, nor do you have to iron in a heated room, but can get in the shade and cool. It costs only a half a cent an hour to keep your iron hot. The handle is always cool, the iron is light and of convenient size, and you have no trouble in getting it just the proper temperature. This is an all-important feature; if iron is too hot, it makes the starch so miserably yellow that it disheartens many a tired wife and mother, and not only does it discolor the starch, but burns the clothes. It saves your wives—saves your cash—saves your clothes—saves your fuel. Wherever the Self-Heating Flat Iron has been seen it has created the greatest excitement and it is easily estimated that over one million of these irons will be required to fill the demand. It is low-priced, simple in construction and can not get out of order. How many millions of tired, worn-out women whose back and limbs have ached after several hours ironing would not sacrifice a new bonnet or a new dress or some other luxury to secure an iron that has so many advantages. Experienced canvassers state "they never seen anything sell like the Self-Heating Flat Iron," they make from \$15.00 to \$100.00 a week selling it without any trouble.

We would advise any of our subscribers who may want a perfect Self-Heating Flat Iron for their own use, who may want to make money, or who may be out of employment and who may desire a nice clean business with plenty of money, to write to J. F. Casey & Co., 1157 St. Charles St., St. Louis, Mo., as there will be an immense demand for the self-heating flat iron this summer, as the hot weather comes on. Every one will want one and a great deal of money can be made selling them. Agents easily make from \$15.00 to \$30.00 a week and find it the easiest thing in the world to sell.

The company is composed of well known business men of St. Louis and any of our readers will be fortunate to secure a position with them.

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I will for a short time mail any reader naming the Light of Truth my new Inhaler with Medicine for one year on three days' trial free. If it gives satisfaction, send me \$1.00, if not return it in the original package.

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The New Superior System of Health Practice, that cleanses, vitalizes, and cures when all else fails. Physicians soon learn it. Books, Patents, Baths, Batteries, College Instruction and Diploma all included. Address: PROF. JOHN BUNYAN CAMPBELL, M. D., V. D., President American Health College, Fairmount, Cincinnati, Ohio.

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitts author of several books on the subject. The college is chartered, and confers the title of D.M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 233 South Broadway, Los Angeles California.

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SUNDAY SERMONS.

A SYMPOSIUM OF SABBATH THOUGHTS.

In a sermon on "Gentleness," Rev. N. D. Hillis of Chicago said that one of the crying needs of our day is a revival of gentleness and of a refined consideration in judging others. For there is no disposition that cuts at the very root of character like harshness, and there is nothing that blights happiness and breeds discord like unlovingness and severity of judgment. We hear much of industrial strife, social warfare and want of sympathy between the classes. But, be it remembered, gentleness alone can be invoked to heal the breach.

"Dangers to Your Family," was the topic upon which Rev. F. P. Arthur dilated in a sermon at the First Church of Christ, Rochester, N. Y. Intemperance, immorality, hasty marriages, divorce and the glitter of a worldly life were some of the subjects touched upon, closing by saying: "There is more vice in the world today, and more for Christians to contend with, than in the early days of the Christian era. There never was a time in the history of the world when vice was so mischievous, so gilded and painted to resemble righteousness, as now. It takes a patient, careful, pure-minded man to lead a Godly, Christian life."

Dr. Elliott of Philadelphia preached at the Trinity Methodist church, Denver, Colo., on Sunday evening from Acts xxvi., 19, "I was disobedient unto the heavenly vision." He said in part: "Vision is back of all life and every great work begins in a dream. A man may build a shed for cattle or a sty for swine without a plan, but a temple or a palace must live first as a vision in the mind. The vision is but a symbol; there is a realm of eternal archetypes which is the real world. 'We are such stuff as dreams are made of.' What made our nation? A dream of freedom seen by great and brave men obeyed in council and on the battlefield, through winter's frost and summer's heat, until at last the embodied vision triumphant sweeps from ocean to ocean."

The Rev. W. D. P. Bliss preached at Trinity church, San Francisco, on "The Man Jesus Christ." He said that Christ did not only come as a revealer of the actualities of God, but of the possibilities of man. In Him mankind sees what it is to be a man. Mankind includes womankind. There is the feminine element in every strong man. There is a natural chivalry in strength. Christ stands for the highest womanhood and the noblest manhood. He shows the divinity of the human body. What we want is healthy development of the body, not asceticism; purity, not puritanism. The best way to control the appetites of the body is to press towards the ideal that is in Jesus Christ. We need positive Christianity rather than a negative morality.

Rev. W. B. Leach of Chicago, speaking of the application of the Golden Rule, said: "The curse of the world is selfishness and want of charity. We look for it in heathen nations, but in America we expect differently. The Golden Rule ought to at least have some sway over the lives of the followers of the Nazarene. Yet we find it after looking in pulpit and pew. The blind often are leading the blind. The Christ spirit is for a charity and unselfishness that will make the world one. The greed of our politicians and public men is appalling. It is not confined to the rich, but is in all classes. We do not do as we would be done by. The Golden Rule of the Master is useless so far as we are concerned. Apply

Christ's rule to the agitations of the day and the miners would have work in a week. Apply it, and no more will gold be coined out of starvation. Let the reform begin at the pulpit and spread. A baptism of the Holy Ghost on Christian America is the only panacea for all these political and social problems. The Christ life is the unselfish life."

The Rev. Dr. Harcourt preached in the Park Avenue Methodist Episcopal church, Philadelphia, his first sermon after his vacation season. His subject was: "A Religion for the Needs of the World Today." The text was from Acts, x, 38: "Jesus of Nazareth who went about doing good." In speaking of the religious need of the world today, Dr. Harcourt said: "Let us abolish the false distinctions between sacred and secular and declare everything that helps the world sacred, and whatever hinders the world in progress upward profane, whether it applies to the church or state. Let us learn to judge of men not by what they say they are, but what they are. No soul is ever saved any further than it works out its own salvation, while God works in. It is not faith in a machine that accomplishes anything, but the use of the machine—its application. Applied Christianity is the want of the world today. Works of mercy, honesty and manliness are the visible expression of the true spirit within—a cup of water to the thirsty traveler is of more help than the divinest prayer."

Dr. Frank Crane of Chicago discussed the labor question at Trinity church. He said that Labor day, which was observed so generally throughout the country last week, has become one of the most important of the national holidays. While other occasions, such as Memorial day, Thanksgiving and the Fourth of July, look to the past, this one faces the future. It is an institution that will encourage more and more each year one working out of those dreams in government and sociology that are dear to the friend of his race. In no sense is it a day for one class only. In reality there is no such thing as a laboring class here, or rather there is nothing but a laboring class. The word is a borrowed one, distinctly un-American. There is no sort of just comparison between the titled aristocracy of the older countries and the professional and employing classes in the United States. The labor movement, then, is for the whole people. This ought to be more recognized. There should be more meetings of employer and employees to discuss mutual profit. Substantial advantage is never gained by antagonism. The best labor union is the union of manager and workmen.

BABE WILL CASE.

Eight Thousand Dollars Willed to N. S. A. in Danger!

Once more do I appeal to the Spiritualists of America in the interests of the Babe will case.

This case may be called at any time. Shall it be said that Spiritualists have not enough interest in their religion to defend this will? Can we expect people to make wills in aid of Spiritualistic institutions if we do not defend the one soon to be contested?

When the National association convention assembles October 19 at Washington may those who have labored so incessantly to sustain it be encouraged by the news that the money necessary to defend Mrs. Babe's will has been contributed by the Spiritualists of America.

One gentleman will give \$300 if \$1,200 more are raised by October 19. Now let us hear from every Spiritualist at once. Send your contributions quick. F. B. WOODBURY.

"IF AT FIRST YOU DON'T SUCCEED,"
TRY

SAPOLIO

PERSONALS.

—Judge J. M. Kennedy of Marysville, O., paid our sanctum a visit last week.

—Dr. J. M. Peebles writes: "The Light of Truth is continually growing better and better."

—Lyman C. Howe says: "The Light of Truth is doing valiant work, and building upon the Rock of Ages."

—A. A. Tisdale may be addressed at 547 Bank street, New London, Conn., for engagements for February, March, April and May of 1898.

—Look out for the "Professors" who announce themselves as mediums "second to none." They are usually second to none in the power of deceiving.

—Moses and Mattie Hull will be in Anderson, Ind., until October 9. Then in Muncie till the 12th; then in Findlay, O., till the 17th; then to Washington to N. S. A. convention.

—What gives a medium without a college diploma the right to the title of "Professor" is puzzling intelligent readers in our ranks. But intelligent mediums do not assume that title. It is only those who profess something.

—Drs. Peebles and Burroughs of Indianapolis, Ind., are again before our readers in an advertisement on another page. Dr. Peebles is the well known traveler, author and lecturer, whose word is his bond. Dr. Burroughs is the former's son-in-law, and of the same caliber. What their adv. asserts is therefore reliable. Read it.

—A. A. C.—You are most likely annoyed by some earthbound spirit. Tire him out by indifference and wait until the control overwhelms you with a happy feeling. Doubt, irritability or weariness betrays a lower order of spirits. Confidence, benignity, tranquillity or a desire to be generous, loving, kind and charitable tell of a higher order. Get a Psychometric Dictionary for particulars.

—The First Spiritual church of Columbus is contemplating holding free services during the coming season, and it is requested that all persons favoring this will subscribe \$5—to be paid in monthly or quarterly installments. This will admit not only the public, but the donor and his family to all services free, a saving of one-half for those who attend regularly. Send name and address to J. D. Arras, president, 31 West Town street, Columbus.

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Anti-Spiritualists deny the possibility of Spiritual manifestations, yet expect people to believe in the Annunciation, which they cannot prove. It is certainly more rational to investigate a possibility than to believe in what seems an impossibility. Spiritualists at least prove their assertions, which the former do not. Because this proof is not forthcoming without conditions is no reason for resisting it. If Spiritualists demanded only faith as proof there would be some excuse for denying. But they offer facts to which opponents close their eyes, fearing they might be convinced of the truth. Such people are not worth arguing with.

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DEPARTMENT —OF— BIBLICAL SPIRITUALISM.

BY MOSES HULL.

Explanatory.

From the very first I have doubted whether the general reader had much interest in our Homiletic School. It was a department to be studied, not simply read. Few of the general readers had the time to take upon themselves new studies, that department is therefore transferred to a new monthly paper to be published by the Spiritualist Worker's Training School, called *The Teacher*; and, in its stead we this week begin a new department with the first of a series of articles on Biblical Spiritualism.

Those wishing to continue in our Homiletic School can do so for a whole year by sending 50 cents and their name and address to M. H. Danforth, Darrowville, O.

The Teacher is published by the First Spiritualists' Training school and edited by its teachers. Mr. Danforth the treasurer, is to superintend its publication. He will receive all subscriptions, and see that the paper is regularly mailed to its subscribers.

Three dollars a year will not only entitle one to the paper, but to all the instructions in the Home Department of the school.

As Rev. A. J. Weaver of Old Orchard, Maine, is not so busy as I am he will, perhaps, write the greater part of the *Teacher*, and conduct instructions in the Home department. This will be done by private correspondence and otherwise.

Questions relating to Biblical Exegesis, and the Higher Criticism I will try to find time to answer.

MOSES HULL.

THE ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. I.

When Spiritualism first began to claim a hearing at the bar of this world the church held the public thought in its grasp. In those days a majority of the people went to the clergy to find out what they might think. Indeed Spiritualism has been one of the principal factors in starting people to thinking for themselves.

When a person attended a seance and there gained indubitable evidence that man, in a conscious state, survived the dissolution of the body, he was met by the churchocrat with, "but, my dear man, the bible is against you." The one who was lead into the investigation of Spiritualism was, like a majority of his neighbors in that he knew but little about his bible. Of course he took it for granted that the Bible was against him, but the more he investigated the more firmly was he convinced that Bible or no Bible, Spiritualism, though it might contain a repellent mass of imposture and delusion, had enough of truth in it to enable it to stand before all opposition from whatever source.

Thus the new convert, supposing from what his minister and others said that the Bible was against him, and knowing that he was right, very naturally became the enemy of the Bible, and looked upon it as a barrier to human progress. Thus he was lead through misrepresentation of the Bible, to utterly ignore it, and a book unworthy of his notice.

Again Spiritualism taught as it does now, that death is but a birth out of the body—that man's environments are somewhat changed, but that he begins to live after having exchanged the animal body for a psychical body

just where he left off in the physical body.

This, of course, did away with the old doctrines of the fall of man and death by the fall; an atonement "to annul the effects of God's own sad mistake." It furnishes no angry God, no almighty devil, no lake of fire and brimstone—in fact none of the paraphernalia of modern so-called Christianity. These heterodoxies set the clergy and their friends into such a rage that Spiritualism was denounced as the worst of all heresies.

This brought on a war which prevented many Spiritualists, who believed that the Bible taught these doctrines, from dealing justly with that book. The result was that those who used the Bible as a kind of fetish, raised the cry of infidelity against Spiritualism.

One extreme is likely to follow another; the clock pendulum is only in the center while it is swinging from one extreme to the other. Many good, honest and intelligent Spiritualists hearing and believing that the Bible was against them rejected it, as the work of designing priests.

Again the book was handed out as being the Bible, the book of all books. It was supposed to be par excellence, the word of God. These extraordinary claims set up for the book, when evidences of its fallibility occurred on its every page had an additional weight in turning the current of Spiritualistic thought against the Bible.

Now that there has been time and opportunity for a calm review of the ground and for sober reflection the current of Spiritualistic thought is turning in the direction of the Bible—in fact in the direction that all Bibles are based on certain occult phenomena, and have their value in the investigation of psychic problems.

That which is today called the higher criticism has brought out the fact that the book we call the Bible is not the Bible at all, it is not ton biblion—the Bible, but ta biblia—the library, or the literature. Thus the book we call the Bible is not a book at all, but a collection of 66 tracts, or essays containing the principal part of what has been preserved of the literature of the Jews.

These tracts contain records of the daily life of the people concerning whom they were written, their municipal laws, their sanitary measures, their internal and foreign wars, and other particulars too numerous to mention.

The writers of this literature were scattered over a period of almost two thousand years, and hundreds of miles of territory. Portions of this literature may differ from other portions on various subjects, but it all agrees, as do all other Bibles, on one subject, that is on the occurrence of certain weird phenomena—phenomena which caused those who witnessed them to believe in occult forces which they called Gods, angels, devils, spirits, etc.

All these records in the Bible—in all Bibles, as well as in other histories are as universal as humanity; and as they are confirmed by the manifestations of modern Spiritualism, it seems almost impossible for a fair minded person to reject them. One may, indeed, reject the explanations once given of these things, but it is hard to reject the facts themselves.

Dr. Samuel Johnson said: "That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which, perhaps, prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another, would not have

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agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

I will not undertake to show that the Bible teaches that spirits return to the earth, I desire first to put the student on the road to enlightenment by exhibiting one or two of the fatal blunders of the ministers. In every discourse one will hear the minister talk about the Bible as the word of God, "God's word, His word," etc. Of course those who do not regard the Bible as plenarily inspired do not believe in the word of God.

The first position that I will take is that the phrase "Word of God" nowhere in the Bible refers to that book. The whole Christian world has simply labored under a mistake. This phrase always refers to mediumship or to a direct communication or spirit message.

The medium is called a "man of God;" wherever that phrase occurs in the Bible except in Judges 13:6 and 8, where it refers to a visitant from the other world.

This God, or these Gods, whoever they may be, came to mediums with certain messages. These messages coming to the "man of God," or medium were called the word of God. If the reader will turn to 1 Sam. 9:27, he will find that Samuel, the seer, (verse 9,) said to Saul, "Bid the servant pass on before us, (and he passed on) but stand thou still awhile, that I may show thee the word of God."

Now when Samuel showed Saul the word of God he simply gave him a series of tests.

1. He told him that when he got to Rachael's sepulchre he would meet certain persons who would say, "The asses which thou wentest to seek, are found." (10:2.) That was to be a test, and consequently the word of God.

2. Samuel told him he would go forward to Tabor, there he would meet three men, one carrying three kids, another carrying three loaves of bread and another carrying a bottle of wine. These men were to salute him and give him two of the loaves of bread.

3. When he got to the garrison of the philistines he was to meet a company of prophets with musical instruments.

4. When they began to play Saul, himself was to be influenced—turned into another man—which means entranced by another man. Then he was told to "Do as occasion serve thee." In other words, to yield to the influence

and do as he was impressed. 1 Samuel, 10:17.

Again I say the phrase word of God never in the Bible means anything else than mediumship.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is destiny or predestination? Is there any foundation for such a possibility?—L. T. Morgan.

Answer.—Destiny is to a human soul what the ripening process is to fruit. Predestination is a supposed knowledge of this fact, traceable and outlined by an intelligent power. If nature is intelligent, the father of Presbyterianism had an intuitive perception of the truth, but like most ancient revelators, attributed all life to an individual or personal, instead of a universal God—a living, conscious principle. If nature is intelligence, of course, it knows our destiny. If effects are in the nature of their causes, we are predestined. It cannot be otherwise. If a man is born with the germ of intemperance in him, it is certain that he will have temptation to combat. Such is predestination in the specific sense. If a whole tribe be born that way, the whole will have to undergo a like trial, and lawmaking among them will be in accord with their innate sense of that which is before them. Their religion will embrace temperance laws. Nature guides entire bodies as it does individuals. This may be called predestination in the general sense; though the word may just as well be eradicated without affecting the truth as it is, which is simply cause and effect. Every man is predestined to undergo certain trials or reach out for certain achievements or attainments; for every man is born different. No two are exactly alike in disposition or character; and according to this nature guides. The innate desire to do certain things for a livelihood points to our destiny—the lines on which we can best reach our aim of life, our heaven. Our talents or gifts are the effects of the cause upon us or within us—coming to a head or budding, and by utilizing these we unfold or ripen as ordained by law; that is, the law within us, as it is in a seed. Every seed brings forth certain effects. Man, as a soul, is such a seed. The body is the earth bed in which he is planted. The flower or fruitage is the divinity that comes out of it. Evil is to a man what a deformed limb is to a tree, only that he must be his own gardener. The deformity is not in the seed, but in the environment—the blood, brain, tissue and muscle. Were our grandparents perfect we would be. So we can only hope to see our grandchildren perfect by becoming perfect ourselves before marrying. Then our destiny would be different. We would have no trials to begin with. Life would be a sort of Eden, and predestination would become a thing of the past, as all would be predestined alike—generally known and thus of no consequence to know. But this is not for our generation, and thus we will not speculate on its effects.

Question.—I have seen it stated that steamboats exist in spirit and so reported by spirits. Are such needed?—New Convert.

Answer.—Many erroneous ideas exist concerning the spirit world, principally due to a too materialistically inclined mentality of the medium and partly to accepting all that is told by earth-bound spirits. Of course, spiritually undeveloped mediums cannot conceive of anything disconnected

from their notion of things, and the highest revelation takes material form in passing through their hopper, and undeveloped spirits do not know of any higher realms than those of the earth sphere, and speak of them as the absolute. For such steamboats exist, but they are not spiritual. They are reflexes of the material, which to them are temporary realities, just as a materialized spirit is a reflex of the spiritual—relative and subject to disintegration. Freed spirits—freed from material desires or tastes which hold them earth-bound—do not need conveyance. They travel by will power, and often by the speed of thought. They do not report material effects. Life to them is a philosophy—the philosophy of what they have passed through to reach a higher state of existence. They do not need dimensional effects for their existence or maintenance, though they are not without them, for earth reflects all its beauties in spirit—natural and artificial—only that these higher spirits cognize them as relative, while the lower do not and are subject to a strictly dimensional state of existence. Higher spirits live within this state, and often refer to it as the fourth dimension by way of illustration, though it is not strictly a dimension according to material conceptions. We must not think matter if we wish to form a true conception of the beyond. But few cannot, and thus the spirit world is described from a standpoint suited to the minds of inquirers.

Question.—I am sitting for materialization, but have an unwelcome control. How can I get rid of him? I desire to have a certain spirit, but am told he cannot come—that he has been banished to another planet. Can such be?—Ingomar.

Answer.—In sitting for development we are not choosers of our controls. Like attracts like. This produces friction and consequent growth. When active mediumship begins, those in charge of this movement will see that you obtain proper controls and the needed protection, for everything that concerns Spiritualism is governed by its movers, which is its indorsement, without which it cannot exist or thrive. And to obtain this indorsement we must submit to the advice of this body, or law; for in spirit a body on one mission bent constitutes a law. Prejudice or pride in the matter shuts us out from the influence of this body and we lose prestige with the body politic on this side. We can only keep in accord with Spiritualists by keeping in accord with the spirit world, which means obedience to the law of Spiritualism. Ignorance even is no excuse, for it serves a purpose. It teaches us the law. Experience, in fact, is the only teacher we have in Spiritualism. Thus experience must be your teacher. Sit if you feel inclined. If not, then desist. No spirit is banished, for to reach another planet one must be able to pass through the highest of the earth spheres, and such a spirit is free to go whence it will, and not likely to become a controlling spirit for a mortal medium or any other medium. So, take what comes and trust to your own reason.

Question.—Why is it that just prior to control I feel as if it were an animal, though upon giving up it proves to be a human spirit?—E. P.

Answer.—Perhaps you have some favorite animal near you which objects to being temporarily removed from your influence while a human spirit takes control, and through which objection you are made to feel its presence more than ordinarily. A friend of ours was convinced of Spiritualism by a test given through two different mediums concerning his dog—a yellow

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cur which he possessed as a boy, and which followed him like a shadow. The dog's affection remained intact after its death and proved its presence to the clairvoyant sight of two mediums, neither of which knew of the man or his dog, nor had read it from his mind, because he had forgotten the dog and thus was not thinking of it. But it was recorded somewhere; and from other like tests there is all reason to believe that it was the spirit of the dog once inhabiting a material body.

Question.—While sitting alone for development I fall asleep but instantly hear people talk and see them move around. Sometimes they sing. But when I retire for the night I seldom dream this. What does it signify?—G. P.

Answer.—When you sit for development your intention is different from that of going to bed for the night. Spirits then act on you for trance and either show you these things or act on your clairaudient and clairvoyant powers for their unfoldment. When retiring for the night they leave you alone that you may unfold physically through sleep or rest.

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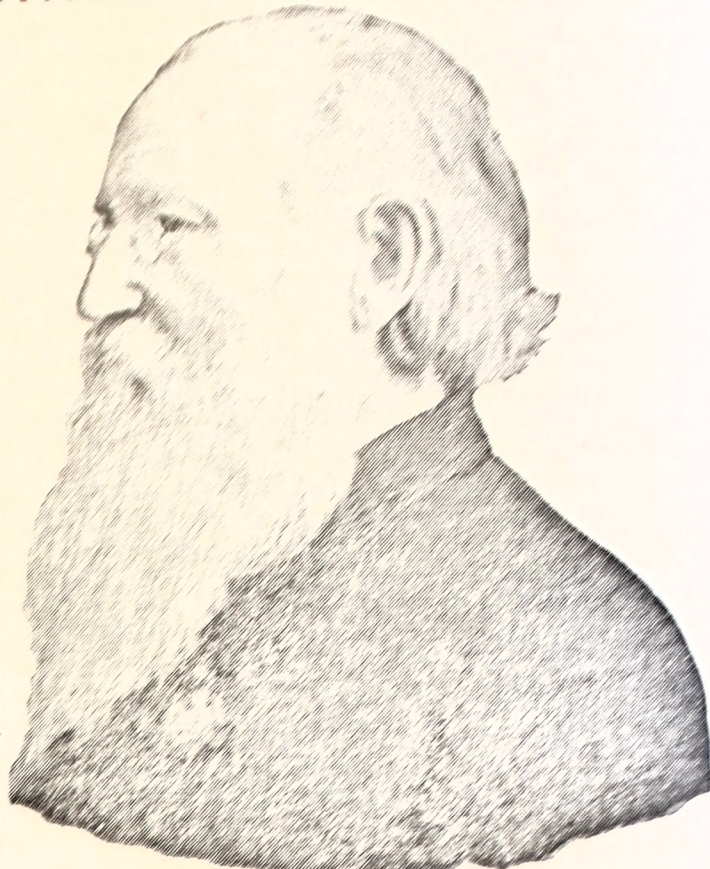
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